



The **CHRISTIAN STATESMAN**

Founded in 1867

Jesus Christ Is Civil Governor among the Nations

If you suffer your people to be ill educated, and their manners to be corrupted from their infancy, and then punish them for those crimes to which their first education disposed them,--you first make thieves and then punish them!—*Sir Thomas More.*



EDUCATION NUMBER

Vol. LVIII.

SEPTEMBER, 1924

No. 9



The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

Published monthly at the offices of the Association at

PITTSBURGH, PA.—Annual subscription \$2.00

A Call for a Day of Prayer for the Bible in the Public Schools

The National Reform Association, as the leading proponent of the Bible in the Public Schools of America, and according to its yearly custom, is issuing a call for the setting aside of Sunday, September 14th, as a Day of Prayer for the official placing of the Bible in the Public Schools, by *every state* in the nation. It is urged that, on that day, churches, Sabbath schools and societies emphasize, by sermon, comment, prayer and song, the necessity for official recognition of the Bible in every schoolroom of the land, as the textbook absolutely essential to national morality. It is urged that all citizens, and particularly all officially connected with our public schools, co-operate in this movement and in the Day of Prayer for its success.

THE CHRISTIAN STATESMAN supports this Call. We shall be glad to send information to pastors for use in the preparation of sermons, and we wish to co-operate, even more fully than in the outline given here, with all Christian citizens, and especially with educational leaders, who may desire information and suggestions on the observance of the Day.

PREPARATORY WORK

1. Let every pastor or layman, who is in earnest in this matter, see that the subject of observance of this Day is immediately brought to the attention of the local ministerial union and of the church authorities and organizations.

2. Urge the state, county, and local superintendents, to give for publication, their approval of the Day's ob-

servance and their willingness to co-operate.

3. Press the matter upon the attention of your local board of education, at the earliest meeting that can be called. If you cannot get the one who seems to you the logical person to present the matter, constitute yourself its proponent.

4. Get your local editor to give space to a presentation of the movement and to an urgent advocacy of the Day.

5. Line up all your school-teachers and your board of education.

6. The most important element in the observance of the Day, aside from the abounding spirit of prayer, should be the preaching of a sermon by the pastor, or if it be a union service, by one who will prepare a special sermon.

7. It would be well for the preacher to distinguish clearly the difference between sectarian teaching, and moral instruction from the Bible; and to outline briefly the kind of instruction needed in our public schools, in training citizens so that our citizenship as a whole shall retain its Christian character.

SUGGESTED TEXTS

Deut. 31:11,13; Ex. 9:1,6; Deut. 6:1,15; 2 Chron. 17:9; Ps. 144:11,15; Is. 54:13; Prov. 4:13; Rom. 16:26; 2 Pet. 1:19.

NATIONAL REFORM LEAFLETS

Send twelve cents to The National Reform Association, 209 Ninth St., Pittsburgh, Pa. for packet.

The National Reform Association

Organized 1863

Chartered under the laws of the State of Pennsylvania

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THE CHRISTIAN STATESMAN

Founded 1867

Official organ of The National Reform Association

Published at 209 Ninth St., Pittsburgh, Pa. \$2.00 the year.

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THE CHRISTIAN STATESMAN

VOL. LVIII

SEPTEMBER, 1924

NO. 9

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Address contributed articles to the Editorial Department; and business communications to the Business Department; The Christian Statesman, Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

Entered as Second Class matter, July 30, 1908, at Pittsburgh, Pa.
under Act of Congress of March 3, 1879.

Notes by the Way

Divorced from Europe—and we pay the alimony.

London is to have women police—bobbied Bobbies, as it were.

Some of these international beauties are becoming professional brides.

Let us make certain that in lending to poor Europe we are not giving to the war lord.

Wheat has gone up and oil has gone down, and Betty shall have that sleeveless silk gown.

Europe, no doubt, would be glad to have us merely as unofficial observers at the next Olympic.

Sink the pirate rum to Davy Jones's locker, and it will be easier to keep the American locker Dry.

Firpo comes in and the woman goes out; but if Dempsey ever gets at him again, the situation will be equalized.

The Germans can take their old-fashioned German care of the Ruhr as soon as the French take French leave.

A through ticket for Sheol can be purchased with \$150 a month spending money for a sixteen year old school boy.

Doctors say that malaria cures paresis; but after a man has got as far as paresis, why does he want to come back?

Of all wonders in human ingenuity, this is the most amazing: A Christian boasting that Christ is Lord of All—except Civil Government.

There are compensations. Nearly every time a murder is committed in a notorious gambling joint, the police find out where the dive is located.

We suspected that the seeming quietude of General Dawes was only a lull before the tornado. He has selected a campaign manager named Kilkenny.

It seems clear that those unhappy Chicago millionaires have paid \$100,000, merely to learn that they ought to have begun spanking Dick and Nate sixteen years ago.

Mr. Ford's mansion had fifteen watchmen; and sarcastic burglars stole exactly fifteen thousand dollars worth of jewels. The story has no moral, only a hint to reduce the force.

Bishop George Alexander McGuire preaches that Jesus is black and the devil is white. Notwithstanding the McGuire in his name, we will give you only one guess at the Bishop's color.

Governor Charles Bryan approved "Defense Day." Candidate Charles Bryan criticizes "Mobilization Day." Same man; same day. Titles changed; opinions changed. And that's politics.

Lenin has been embalmed with a satisfied smile on his face, expressive of his feeling toward the holders of those repudiated Russian bonds. The embalmer says the smile will last 10,000 years.

Just as a part of the day's work, and while he is waiting for his successor, Mr. Mellon is slicing about a hundred million a month off the public debt—and they say he doesn't turn a hair.

One lone man in New York is out for Congress on a distinctly Wet platform. He will be yelling for a Turkish towel and a warm bath robe next November.

Peace is the sole foreign policy of President Coolidge; and ability to defend our own Peace is one good way to make the other fellow keep his peace.

The French Academy will take ninety-six more years to complete its dictionary, and by that time we may all be talking the language of the Morning Stars.

That Chicago case gives a hint to old Satan. When he comes to judgment, he can ask for mitigation because he has been a willful devil from the very beginning.

As farm taxes now exceed farm rents, and as farm rents exceed tenant incomes; those mythical rich retired farmers will have to return to their land and raise crops as charity to the world.

If Gompers takes the Labor vote away from Davis, and if LaFollette drives the Klan vote away from himself, all Coolidge has to do is to keep cool with Charlie Dawes—and begin in his inaugural.

At an International Conference in New York, it was decided that "strangle holds and half-Nelsons are barred." No; not a conference on rough and tumble fighting—merely one to determine a style for society dancing.

The Doheny lawyers want the indictments quashed, because Tom Walsh talked over the radio during the investigation; and this candid way of meeting the case on its merits shows the perfect innocency of that little black satchel.

Mary says Doug never allows her to go anywhere without him. Wise old Doug! A few years ago Mary wandered alone into the wilds of Nevada as Mrs. Owen Moore and came back plain Mary Smith—having mislaid her name during the hectic journey.

If we lend enough to Germany, and if Germany pays enough to France, and if France pays enough to us, and if we pay enough to ourselves, we may get enough of our public debt paid off after awhile so that we shall not have to tax ourselves to death to pay interest to ourselves on our own bonds.

Measure your friend's value by what he most values in you. If riches, you may lose him—for riches take wings; if popularity, he flees you when the fickle world has turned; if joyousness, he does not long remain, for you must come to your night of tears; but if virtue and courage, cling fast to him, for he will cling fast to you when wealth and applause and laughter are crushed under adversities; he is your Friend.

STORY OF THE MONTH

She was a beauty. Her mirror told her so, even if there had not been many infatuated relatives and friends who had dinned the fact into her ears.

Also she had two suitors, both of whom told her of her loveliness—told her with their eyes and their lips.

One wanted her to go into a beauty contest. He said: "Kid, you're a sure-fire winner. They'll all go nuts about you down on the board walk. I want to see you there; I want to yell for you."

The other said "Little girl, I want you for a home. I want you for a wife. I don't want you exposed to the gaze of a million vicious eyes on any board walk. I want your purity unsullied."

Which one loves her?

Why Should the Nation Teach the Bible?

BY ARTHUR B. COOPER

By the use of the term "nation," we would include all those who are vested with authority in the nation, and who represent it in any of its branches—locally, in the commonwealth, or in the nation at large. We have particular reference to educational institutions maintained by the Government; and, still more, to the Public School system. Why should the nation teach the Bible?

I. *Because God commands it so to do.* On Mt. Sinai, God gave to the typical nation of Israel assembled before Him, the Ten Fundamental Laws by which the nation was to be constituted, and by which it would be preserved and prospered. He promised to give to Moses "the commandments, and the statutes and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it." Moses was at the head of the government. "The heads of the tribes and the elders"—the only representatives of the people—gave full assent not only to learn but to do. The Jewish citizen, in the days before Christ, was compelled to attend school, and was required, at the age of twelve, to pass an examination upon the law, before the local authorities. And this led to the establishing of Scripture Schools by the authorities. What the God of national destinies required of Israel, he requires of all nations.

II. *Because the founders of the nation did so.* Among the fathers and founders of the Republic, the Bible was the Book of all books.

One of the chief motives in organizing the Common Schools, was that the

common people might be enabled to read the Bible. This motive is well demonstrated by the action of the Continental Congress, in 1777, in appointing a committee, to advise as to the printing of 30,000 Bibles for popular use. The committee recommended "that, the use of the Bible being so universal and its importance so great, the Committee on Commerce be directed to import, at the expense of Congress, 20,000 English Bibles." For the first hundred years, "the Bible was read devotionally every morning, in every public school in the land, and religion and morals were definite parts of the educational system." Massachusetts has had a law to this effect for 304 years.

When the Ordinance of 1787 was passed, July 13, 1787, Article III provided for "the perpetual encouragement of schools and the means of education to inculcate religion, morality and knowledge, as necessary to good government and the happiness of mankind." This ordinance applied to Ohio, Indiana, Illinois, Michigan and Wisconsin. Of this ordinance and the claims of Article III, the United States Supreme Court (Menard vs. Aspasia) directed. "Instead of looking to their constitutions as the fundamental law, they (the states named) must look to the ordinance of 1787."

III. *Because it is fundamentally necessary for the nation's security.* The nation must obey God's revealed will for it, just as truly as the individual, or both alike must perish. That revealed will is contained in the Bible. No nation or individual can be moral without seeking to know God's

will, with the intent that His will may be obeyed.

In the early days of the nation, Washington saw that "Religion and morality are indispensable supports of political existence and prosperity."

Andrew Jackson said, "The Bible is the rock upon which the Republic stands."

General Grant wrote, "To this Book we owe all our prosperity in the past. To it we must look for safety in the future."

Rufus Choate, a great jurist, said, "We would have the Bible read not only for its authoritative revelations, and its commands and exactions, obligatory yesterday, today and forever, but also for its English, for its literature, for its pathos, for its dim imagery, its sayings of consolation and wisdom and universal truth."

Nor must we forget what the immortal Webster said: "The right of the State to punish crime, involves the State's duty to teach morals."

And, lastly, we may do well to quote the lawyer who said, in defense of a youthful murderer: "Who told him there was a God, a future justice? Who spoke to him of his soul, of the respect due his neighbor, of the love of his fellow men? When did we teach him the law of God? We left that soul to its soil instincts. It is you, gentlemen, whom I accuse, you, civilized and refined, you moralists, who lead the orchestra of atheism and are now surprised that you are answered by crime and loss. Condemn my client, it is your right; but I condemn you, it is my duty."

IV. *Because the nation cannot relegate to church or home the whole obligation to instruct in religion and morals.* It is the welfare of the nation as a whole that is involved. It is the duty of the nation to insure itself against inherent evil and self-destructive tendencies. Once recognizing with Grant and others, that the

Bible is the chief defense of the nation, none but the nation has authority to enforce the reading of God's truth before *all* its oncoming citizens. Almost two-thirds of our citizens have never been where the Bible is taught. What may happen to a nation in which a large majority of the citizens do not accept either that the nation has a God, or that He has given a civil law for its preservation? To invite exponents of creeds into school property, or to march children into church property for instruction in the Bible, would savor of sectarian influence. It would seem to be the inalienable duty of the nation, for its own moral and material conservation, to place the Bible by law, as a textbook, in every public school.

THE PURPOSE OF PUBLIC EDUCATION

As already stated, one of the chief motives in establishing the common schools, was that all, for their individual welfare, might be enabled to read the Bible. There is another and more durable reason. A democracy can be no stronger than its weakest individual link. Not only must each citizen be trained to be exemplary in his conduct, he must, by the use of his citizenship, contribute his due share to the determination of wise policies and suitable personnel for government. The welfare of the State depends upon him. The province of the public schools is to fit him for this two-fold relation to the State. This explains why the unrelated bachelor pays the same school taxes as the father of twelve. The share of each in perpetuating the democracy is the same.

It can never be assumed that intellectual training insures moral vigor. It insures nothing of a moral nature. The worst enemies of the nation today are its citizens of low moral ideals and high mental development. If we *must* choose between morals and mentality, we would more safely choose the former. Better a high moral citizenship of inferior mental training, than

a highly intellectual people with low moral concepts.

But it is the purpose and duty of the public school, to train both the mental and moral nature of the coming citizen. It has been demonstrated that crime, especially crime against society or social institutions, spreads in a nation, according as education becomes general, if that education be unaccompanied by the moral influences which the Bible produces upon the youthful minds which are familiarized with its inspiring pages. Moreover, as a corrupt people can never remain long a free people, this moral culture which is based upon the Bible is no more indispensable for the prevention of crime, than for the preservation of national liberty. Pass by, then, the claims of the Bible in the cultivating of literary taste, the fact that it sets forth the biography of the greatest Character and characters the world has ever known; it is still incumbent upon the nation, in its training school for citizenship, to familiarize every citizen not only with the truth that the nation has a God to whom it is accountable, but that the God of the nation requires of each of its citizens—and of the nation as a whole—compliance with the standards of morality set forth in the Scriptures.

SECULARIZATION OF PUBLIC SCHOOLS

Until a little over fifty years ago, the school-teacher was entrusted with this two-fold function,—the training of the intellect to be keen, and of the character to be clean. Since that time, a secular theory of the State has been actively promulgated throughout the nation. By a concerted plan, in which several classes of American citizens have co-operated, there has been an effort to divorce the nation, through its Government, from any recognition of religion, in the nation's life and conduct.

The emphasis of the teaching has been shifted from moral culture, and

has been placed entirely, or almost entirely, upon intellectual training. Quite naturally, the chief objective of the program of secularization of schools, has been the banishment of the Bible from the schoolroom, and considerable progress has been made toward this desired end. In many of our states, the Book is altogether barred, in others it is merely tolerated, while in only a few, is it properly valued and used. (On page 34, may be found the exact status of the various states on this question.)

OBJECTIONS TO THE BIBLE

Some of the objections to the Bible in the Schools, are, that there is not time to teach the Bible; that, if there were time, the sectarian views of the teacher would be reflected; that it is undesirable to just read a passage, because unanswerable doubts may arise in the student's mind.

The first objection—that there is not time for the Bible, that the curriculum is already pre-empted, is a mere dictum of adverse—and perverse—opinion. There is always time for that which is truly necessary. There is never time for that which would crowd out the Bible and other things which are the best foundations for a broad intellectual and moral culture in the training of the citizen. As to the second criticism, who, in visiting one of our Sunday Schools, would notice any sectarian bias, save for the denominational marks upon the building or booklets? An adequate reply to the last objection is, that the scholar usually does not understand Browning or Shakespeare as they are read, particularly the copious references to Scripture.

A very common objection to the teaching of the Bible in the schools, is that most teachers, by lack of learning or character, are incompetent to give this instruction. Should such a condition be demonstrated, it would only go to prove the truth of our argument for the Bible in education, in order

that teachers of the coming generation might be competent. But what is our policy, if, after having decided that the three R's should be taught, we find the teacher incompetent? A careful search for proper teachers, together with a modification of our normal courses, will largely remove the force of this criticism. Meanwhile, it should be borne in mind that our effort is directed to having the Bible *read* in the schools. Teachers with moderate powers of rhetorical expression should be able to do this fairly well.

Perhaps the commonest and most persistent objection is that the Bible is a sectarian book. This would seem to be the final stand of those who would overthrow one of our most distinctive American customs. Yet it is certain that no religious book is freer from sectarianism, than is the Bible. This is demonstrated by the fact, that the religion which it represents has been more widely accepted by the races and conditions of mankind and, so accepted, has better met the universal needs of mankind, than any other book known among men. No book, religious or secular, is more universally read, or more widely drawn upon by leaders in every phase of human activity. The Bible was written centuries before sectarianism appeared.

It was Scotland's greatest bard who, on his death bed, desired his friend to read to him, and, upon being asked "From what book?", replied, "There is but one book, and that is the Bible." If one were asking for some authoritative voice in American life, one need only refer to the Supreme Court of the United States, which—in the famous *Girard* case—held that "the Bible is *not* a sectarian book." If, therefore, we are looking for one text-book which *least* represents a constricted field of opinion, *that book is the Bible*.

It was to be expected that the Catholic church would oppose the teaching

of the Bible in the public schools, for that church has always claimed, even in opposition to the nation's right, to be the sole custodian of religious truth. And, naturally, the Jew does not accept the New Testament. But the Jew must not forget that, in ancient Israel, the nation taught *its* Bible to every citizen, in preparation for citizenship. How can the Jew, therefore, consistently object to the American Bible being taught in the public schools of America? The Catholic or the Jew may or may not be a conscientious objector; but neither of them is yet entitled to be the determining factor of American ideals and policies.

However, we do not believe that the gravest hindrance to the putting of the Bible in its proper place in our schools, comes from the Catholic and Jew. Wide observation reveals a deplorable lethargy on the part of some of the Protestant element. And the Protestant element, due to its earlier prestige and vaster numbers, has, and probably always will, wield the decisive influence in formulating American policies.

In the main, Protestant Christianity has always stood for the Bible in the public schools. But it is to be feared that Protestantism has, to some extent, dropped the "protest" out of its character, and, instead of leading, has become willing to be led. If the Bible is to be restored to its former place in the educational program of our nation's life, Protestantism, without encroachment upon the religious liberty of others, must assert its right to maintain the ideals that have given to the nation in the past, its moral strength and its consequent prosperity and world leadership. Now, as ever, America's greatest defense is its reliance upon God and His truth as set forth in the Bible. An aroused and united Protestantism is the nation's best hope of maintaining the place of the Bible in the councils of the nation, from school to Senate.

Jabez Says

We are told that Charles W. Bryan, Governor of Nebraska and also, now, nominee for the Vice-President on the ticket with John W. Davis, was at one time a pugilist. He is said to have won the championship of the middleweight class in Illinois, when he was twenty-one years of age.

Evidently he was a good fighter. Quite clearly, he had both heart and head—courage and skill.

He demonstrated qualities which we need in our public officials. I do not think the career in the prize ring is essential for the cultivation of these qualities. There are better ways. But better this way than none at all. The fault I find in most of our public men who fail to discharge their duty, is that they are too flabby. They are afraid of a fight. They prefer the easy way. They evade issues and dodge responsibilities.

I would prefer a man with an honest training in honest prize fighting contests, brutal as they may be, to the man who shrinks from every conflict, however moral it may be.

I have always admired Charles Bryan's fighting quality. And I am not ready now to find fault with the way in which it was developed.

We need in our public life only the men who are not afraid to fight—and fight for the right; men who can stand up and take as well as give blows; men who recognize that the easy way is not always the best way, and that no prize can be won for righteousness without taking and giving blows.

* * * * *

And after the foregoing is written, I read a newspaper correspondent's

declaration that Charlie Bryan swears.

I am sorry. But, if he swears only at evil purpose, he may perhaps be forgiven. And his record shows that most of his cussing has been done at things that need to be condemned by curse and in more proper and effective ways.

Maybe, after all, he does not swear; or maybe this is just a Democratic attempt to show that he is as worthy a candidate as the other Charlie who is nominated on the Republican ticket.

One of the triumphs of our civilization is in the news gathering activities of the Associated Press of the United States, and the illuminating presentation of that news to 40,000,000 readers, six days in the week. But, once in a while, even this Homer nods. Perhaps that is a very poor metaphor. One may better say that, every once in a while, this alert institution is altogether too wide awake and too attentive.

We find in the news columns, wired from Columbus, Ohio as an Associated Press dispatch, and published in most of the big newspapers of the United States, a paltry vamping by a vamping individual, one so-called Judge Rutherford, who says that "Prohibition is a scheme of the devil."

If the poor opinion of this feeble mind is good news, worth the paying of costly telegraph tolls to transmit, why should not the Associated Press gather up the millions of opinions of individuals who hold that prohibition is one of the best measures ever devised to attack the power of the devil in this world?

In 10,000,000 homes, in every school house, in every church, in every busi-

ness house in the land, an opinion far more important than that of Judge Rutherford, is entertained and expressed every day.

Surely the good people with good sense are entitled to just as much publicity as are bad people with bad sense.

I have been reading the newspapers with some care, to ascertain—if possible—how the booze rings in our big cities can operate; and I have found some facts, if I can trust the public and uncontradicted report given in reliable organs of the press.

First, is the combination of corrupt officials with corrupting financiers. A close partnership is formed as definitely as if the organization were incorporated. This combination controls the wholesale booze distribution, and the protection in a city. It handles the output of protected breweries within the city—or at a distance, and it also handles the case goods of imported wines and liquors.

The retailer must get the license from this big booze combine. The permit is not written, but it is as definite as if it were issued under sign and seal. For this he pays about the same fee as would have been exacted from him under the old license system. Without such permit, he cannot buy from the distributing agencies, nor can he have protection in the sale. But, with such authority, so long as he keeps upon good terms with the big combine, he has opportunity to buy and opportunity to sell—with such protection from the law as the combine can effect. He has to pay three or four times the price for his beer or liquors; and therefore he has to charge five to ten times his old price for his drinks.

And it is this combine, known and razed, whose protected banditry riots in robbery, rape and murder. Five more years of it, and there would be

no more safety for any property, or womanhood or life in the Republic.

And it is this combine which flourishes in most of the cities of America—with full knowledge of the public officials.

At last, after several fatalities, and after moral tragedies which were worse than fatalities, the good people of this country are being aroused against the beauty contests and the parades of Miss Podunk and Miss Ruritania on board walks and beaches, before thousands of leering, lustful men.

The whole thing was, and is, nothing but a slave market thinly disguised.

In one notable instance recently related in the newspapers, the winner of a national contest, bearing the name of one of the great dignified states of the Union, publicly announced that she had received 100 offers of marriage, and that she was intending to pick out the man who had the most money and who could assure her the best time.

That was offering herself to the highest bidder after fully exhibiting the goods—or the bads.

And a still later news note concerning beauty contestants is that one of them killed herself the other day.

* * * * *

I attended a Rose Show and with thousands of others admired the lavish beauty, the glory and the fragrance of the blossoms which had been plucked from their environment—torn from their stems and brought to the city to entrance the senses of the populace.

After the cards were pinned on the prize winners, I watched them droop; and after the show was over I saw them carted out, dumped in old barrels—some of them seized by the gamins of the street, and some of them tossed into the gutter.

I think of this when I read the story of beauty contests—and of what frequently follows.

And Martha Says

I like to read about "the good old days," but I'm glad I didn't live in them. Undoubtedly they were very interesting and thrilling (stories of pioneering periods particularly appeal to me); but I like to go to bed in the comfortable assurance that I shall not wake up to find that I have been scalped by Indians, or devoured by wild beasts.

Most nights I sleep straight through. At two o'clock one morning lately, we had a gas explosion that almost blew us out of bed; and a few nights afterward there was a nearly serious fire in our building, caused by defective wiring; and just last week I was awakened by a shot, and learned, in the morning, that a man next door had been killed by a burglar.

But, as I said before, I am sure that I won't be scalped or devoured, so I feel pretty safe at night.

There is a little more danger in the day time. Before I cross a street, I do sometimes wish that I had my affairs in better order, and that I carried heavier accident and life insurance. And when I open a can of anything, I catch myself wondering whether any cute little botulinus germs are lying in wait for us. And some of the articles about the menace of monoxide gas in our motorized cities, give me a serious moment.

But, after all, I am not really uneasy. Every day and in every way, I'm growing quicker and more alert at dodging automobiles. Probably I shall escape them, at least until I am old and feeble, or until I develop nerve fag or heart disease.

So, take it all together, I'm glad that I am living today when life is safe, and when we flirt with death only a dozen times a day, whenever we cross a street, instead of once in a lifetime when we cross a continent.

*"Out flew the web and floated wide,
The mirror cracked from side to side,
'The curse has come upon me,' cried
the Lady of Shalott."*

When I was a child I used to thrill at those lines from Tennyson, and I used to wonder what the "curse" was. But now I know. The Lady of Shalott had bobbed her hair, and was getting her first look at herself in a mirror.

In their revolt against form, the ultra-modern artists and writers—especially, among these latter, the poets—seem to me to have gone the whole way of Genesis 1-1. They are "without form and void."

It is my opinion that the appropriate—and the helpful—attitude, for the older generation to assume toward the new, may well be pity. Let us turn our fascinatedly horrified gaze from bobbed hair, sleeveless dresses, short skirts, sheik whiskers, bell trousers and other foolish fashions, and look a little more deeply into the very face of youth. What do we find? Happiness? No; not even a superficial joy. For some weeks I have been looking for a happy young face. And as yet I haven't found it. I have seen serene old age, contented middle age, but no happy youth.

I have to go back about thirty years for a mental picture of really joyous adolescence. I can recall girlish faces, dimpling in laughter, and boyish countenances spread in whole-hearted grins. But the young people of today have only the contours of youth. While having what they call a good time, they wear a feverish, restless look; when not under stress of immediate excitement, their expression is weary,

bored and—as I think—ininitely sad. Wouldn't it be a good thing for us older folks to register a little less consternation—especially of the futile sort—and to show a little more compassion, of a helpful kind? Might it not be a proper thing for us to remember that, to some extent at least, the boys and girls of today are only carrying out a trend which we, and others before us, began? The world is not all that other generations should have made it, before passing it on to later ones.

Yes, I feel pity for youth of today. First, because its underlying sadness makes an irresistible appeal to my heart; and second, because a sense of justice prevents me from blaming youth alone, for modern folly.

But my third reason is that I believe that such an attitude of pity adopted by older people, is the attitude most likely to save youth from itself.

We have been shocked and we have violently and voluminously expressed that shock. And youth has been outwardly excusatory or defiant, but inwardly pleased as Punch with the commotion it has aroused. Our shock has amounted almost to awe; and has been a stimulating flattery. Our uplifted hands and eyebrows have incited to newer and wilder exploits.

But in even the sincerest pity there is something of condescension—something more repressing than denunciation. We ought to treat our wild young people as we do fever patients. A cool hand on the brow, a voice of sick-room authority, "No, you must be quiet now. Take this and go to sleep, and you will be better in the morning." (Aside), "He is just a little bit delirious."

Poor, overwrought, tired young people! Underneath all their hectic, jazzy, impudent exterior, they are half-frightened by the apparent success of their own rebellion. Secretly, subconsciously, they are longing to rest in the au-

thority and the wisdom of their elders.

So I say, Don't flatter youngsters with disgust, patronize them with pity.

At the risk of being called unprogressive, I am going to register a regret for the passing of the oldfashioned school-teacher, and even for the somewhat hard circumstances that produced him.

I do not mean to disparage all our teachers of today, but it is my own belief that the average school-teacher of thirty years ago excelled, in bigness of character and in native intelligence, the average in our present teaching profession.

The oldfashioned teacher might not have studied pedagogy; he—or she—might not have acquired a college degree; but he—or she—was usually something of a personage, who had gained an education by work, struggle and self-denial, instead of by following the line of least resistance.

I would not, if I could, stop the progress toward universal education. It is a shining goal. Yet it has its dangers. We are not likely to value that which is too lightly won. And under usual circumstances during recent years, it has been easier to become educated—so far as one can be said to be "educated" by outside pressure—than to remain uneducated. We do not achieve education so much as we have it thrust upon us. The motive power has become not an inner "WILL" but an outer "MUST;" and the system is making among our people, including our teachers—too many mechanical products and too few real personalities.

There are some exceptions, and I am glad that I know them.

An old Irish toast suitable for the possessor of a "boyish bob." It is—"May you never see the back of your neck!"

Temperance Instruction in Public Schools

BY ELLA WOOLSTON

"Save the boys while they are boys; it is much easier and more profitable. If you save a man you save a soul; if you save a boy you save a soul plus a life."

"The school is the only agency that reaches all the people of a nation, and it reaches them in the formative period of life when the habits and convictions of the nation can be fixed for a generation at least."

*United States Commissioner
of Education.*

When the voters who passed the prohibition law were pupils, the great work of emancipation from the thrall-dom of King Alcohol began. The knowledge they received at that time of the evil effects of alcohol, was firmly impressed on their childish minds. When these children grew to manhood and womanhood they remembered that early teaching, understood the value of prohibition, and finally secured the passage of the Eighteenth Amendment to the Constitution of the United States, which has changed American life and morals. When such teaching slackened, temperance progress lost ground. There was retrogression instead of progression. Whatever we would have in the nation in the next generation we must put into the schools of this generation.

What we would have is a nation free from alcoholic drinks, and as a logical sequence, a citizenry of total abstainers; and it is only by continuing the earnest, faithful teaching along temperance lines that we can hope to secure total abstinence in the near

future. As the tree is felled by constant chopping, so the liquor traffic and drunkenness can be abolished by constant teaching against it.

There never has been so much attention given to the teaching of hygiene or healthful living as at the present time, and the teaching of the facts now known of the poisonous effects of alcohol upon the human body, should receive the same earnest attention, for healthful living and total abstinence are inseparable. Training and developing a healthy body is all lost if that body becomes poisoned by alcohol.

"The body is the chariot in which Good Health rides, if the chariot is injured or wrecked, Good Health is lost."

Scientific temperance instruction in our schools will become one of the standard branches to be taught. It is in its formative stage at present. It is required by law in all the states except Delaware, West Virginia, Arizona and Mississippi; and West Virginia is now arranging to make it one of the regular courses of instruction in the schools of that state. It is being taught in the schools of other countries as a means of securing for those countries freedom from alcoholic drinks.

The most effective way to break up the liquor traffic is to remove the buyer. A generation of total abstainers will sign the death warrant of King Booze. Warren G. Harding said "With education and legislation

through another generation, I believe liquor will have disappeared from our memories."

It is unfortunate for the progress of our nation that there is still much opposition to the temperance reform, from a certain class of people who live in a few sections of the United States that are yet under the shadow of the beer and whisky bottle; but an intensive campaign of scientific temperance teaching in the schools of those sections, will so shrink the size of the booze bottle, that the shadow cast by it will become almost a negligible quantity.

Some members of the opposition are circulating their propaganda in the school yards, and enticing boys and girls into their bootlegger dens. This most detestable proceeding can only be offset by a vigorous campaign setting forth the truths concerning alcoholic beverages. If this campaign against alcohol is ended or allowed to slacken in the schools, future years will develop a backward trend in this fight for freedom.

Mrs. Mabel Walker Willebrandt, Assistant Attorney General of the United States says that, "It will soon be the practice to refuse to drink intoxicating liquors, as it was formerly the style to accept and drink them, because it was in accord with the custom of society and sociability."

The most difficult factor in this alcoholic problem is the foreigner who has taken up his abode among us. Thousands of these people and their children have only recently come here from countries where the idea of any kind of restriction on drinking alcoholic beverages is absolutely unknown. These people pursue the same drink habits in their homes here that they did in their native lands. They cannot understand the attitude of the United States in regard to the matter,

and know nothing about the scientific facts concerning alcohol. They resent what they choose to call our interference with their personal liberty, and teach their children to do the same.

The only way to reach these people in regard to this national question, is to teach their children, who receive the benefit of our public schools, the scientific truths as to the poison of alcohol. The children will carry the knowledge they receive at school to their homes, and their parents will learn the truth, and understand why America has outlawed liquors, and why they must keep sober if they wish to succeed and live in sober America. Moreover, when these foreign born children, and children born here of foreign parents, become older, the scientific temperance teaching they received while in school will influence them to be sober, desirable citizens; otherwise many of them will probably become drunkards. True reform must come from within the heart and understanding of the people to be reformed.

We must quickly and effectively help the foreign born of our population to understand that they are our guests, and that they must conform to the laws and regulations of the land in which they are allowed to dwell. They are ignorant as to American customs and ideals, and the temperance instruction their children receive in our schools is one of the means for their enlightenment. It may not have as good results among the parents as we would wish, but it will be a mighty uplifting influence to the children, who will soon be our citizens, and whom we want to become good law-abiding Americans, a benefit to our nation and not an expense and trouble. The temperance instruction given them now will not only help them as individuals, but will result in good to all the world.

OUTLOOK

RUSSIA'S MORAL COLLAPSE

Every once in a while, there comes out of Soviet Russia something which ought to be a warning to our parlor socialists.

Granted for the sake of argument (though it is not a fact), that the communism of Russia has established, or has given promise of the establishment, of equal rights in industry and social life; there still remains the fact that it has degraded to a base level, all the accepted moralities.

Indeed, such a result was foreseen by careful students of history. You cannot break down, by sudden onslaught, all the conventionalities of government and social usage and industry and economic methods, without at the same time breaking down those reserves which inhibit the individual from a riotous disregard of the moral conventionalities.

And here is the latest evidence. Authentic word comes from Moscow, concerning the divorce methods which prevail under the Soviet civil code. By the new decree, it takes only five minutes of time, and one dollar and a half (in our money), to dissolve the marriage relation between two people who agree to the proceeding. In contested cases, only a little more time is required. And, prompted by this ease of dissolution of the marriage tie, there is an incessant change of marital partners.

Some of the provisions of the decree read like a chapter out of the black book of the devil.

Infidelity does not constitute a valid reason for divorce. Either party, or both parties, to the marriage may consort illicitly to any extent, and the court does not take cognizance of this misconduct as a sufficient reason for

granting a divorce. But excessive religious piety, or incompatibility of temperament, or divergence in political views is held to be sufficient cause.

And the one restraining clause of the decree, though worded as an inhibition, reads like an inducement: "No one may obtain divorces and remarry more than three times in any one year."

Repeating once more the proposition that, even if the Soviet had found an absolute and just solution of industrial difficulties (which of course it has not found), its destruction of all the moralities of social life would be an overwhelming curse.

Such of our radical leaders in this country as desire recognition of Russia and the spread of her Soviet doctrines in this land, ought to pause at this point, and to ask themselves whether they are ready to jeopardize all the sanctities of human existence, merely for the sake of a crazy and impossible notion of financial and industrial equality.

THE LYNCHING RECORD

During forty years, Tuskegee Institute, founded by Booker T. Washington, has been keeping the statistics of lynchings in the United States. The report for the six months closing June 30, 1924, is the best during the whole period of Tuskegee's observation. Only five persons were lynched during this period. Contrast this with the first six months of 1921, only three years ago, to get the improvement. During the period of January to June (inclusive), in 1921, thirty-six persons were lynched in the United States. We are down to one-seventh of that shameful and distressing record, and we may hope that soon the nation will be free from this awful crime and the disgrace that it brings upon us.

THE BOARD

OF TAX APPEALS

President Coolidge has appointed twelve members of the Board of Tax Appeals, in accordance with the provision of the Revenue Act of 1924. In making his selections, the President acted under good advice, and apparently he has made a choice which will meet with universal approval.

Under the provisions of the Act, the Board must consist of seven members, except that, for a period of two years, it may be composed of such members, not more than twenty-eight, as the President determines shall be necessary.

Of the twelve members whose appointments have been announced, seven, Adolphus E. Graupner of San Francisco, Cal., J. S. Y. Ivins of New York City, A. E. James of New Jersey, John M. Sternhagen of Chicago, Ill., Sumner L. Trussell of Minneapolis, Minn., John J. Marquette of Washington, D. C., and W. C. Lansdon of Salina, Kas., were selected from the general public. Five, Charles D. Hamel of Grafton, N. D., Benjamin H. Littleton of Nashville, Tenn., Jules Gilmer Korner, Jr., of Winston-Salem, N. C., Charles P. Smith of Boston, Mass., and Charles M. Trammell of Lakeland, Fla., were appointed from the personnel of the Bureau of Internal Revenue.

It is the judgment of men well acquainted with the personnel of our political life, that all of these men are of the finest ability and the highest integrity. Their work is not spectacular, but it is of the deepest importance to the welfare of the country; and it is essential that the men who serve upon this Board shall have the unlimited respect of the whole public. All these men nominated by the President are of the highest type of citizenship. They give a service which salary can but poorly requite. They are seeking to serve the nation with the best talents they possess.

WORKING FOR THE BIBLE
IN THE SCHOOLS

The New York Bible Society publishes most appealing arguments in behalf of the Bible in the public schools.

One of its recent documents is entitled "The Immigration Problem." From it we take the statistics on which we base this article.

More than 800,000 children in New York City receive no religious education. What is to become of a nation in which the greatest city is in that besotted state?

More than half the population of New York grows up without any knowledge of the Holy Scriptures. What is to become of this promised land if it thus neglects the law of Jehovah?

The Bible Society advocates a restoration of the Holy Book to the public schools, under the requirement that some portion of it shall be read every day, and that the Book shall be upon every public school teacher's desk, visible in every class room all through the day.

By that means, and by that means only, can the Bible be brought to the knowledge and the respect of the children of immigrants. These are educated at the public expense, and their education is grossly incomplete—and even dangerous to the nation—if there shall not be religious training along with the scholastic acquirement.

The Bible Society asks for prayers that its work may speed forward. Also it needs funds.

And where so mighty an object is concerned, both prayers and substance should be given by Christian folk. If we would preserve our nation, we must give religious training to the millions of the youth now in our schools, who in ten years will be our voters—and in twenty years will be directing the trend of the national life.

MONEYLESS

CAMPAIGNS PROMISED

One of the best news items of the day ought to be read and acknowledged quickly, lest the opportunity shall pass.

It is to the effect that political parties are practically without large funds for expenditure during the campaign, and that the usual activities will have to be restricted.

Nowhere in the announcement, is it indicated that the activities are really malactivities, and that a great public benefit would be conferred if they were curbed within narrower limits than has been the prevailing fashion during some years past. But such is the undoubted fact.

There is no reason in public welfare, there is no legitimate reason in politics, why the parties should gather up campaign funds ranging from \$3,000,000 to \$30,000,000. And there is every reason of morals and propriety, against any such hold-up accumulation and any such lavish expenditure.

The voters of the United States can be trusted to express their preference with such degree of intelligence and conscience as they possess, if they shall be left alone, without the bally-hoo methods which have characterized recent campaigns. The employment of 10,000 workers in a state, at \$10 per or \$20 per, which now seems to be the prevailing rate, is nothing other than an indirect purchase of votes. The employment of large news space to proclaim the virtues of candidates, is nothing else than an attempt to overawe the opinions of voters, or to coax them into what is predicted to be the victorious band wagon.

We wish that the political parties could gather no money at all, and then they would have none to expend. The public press may be trusted to give to the public mind all the essential information concerning candidates and

platforms—without money and without price. Anything more than this is tinctured with evil.

However, we renew the urging that you enjoy this news item while you can. Because the strong probability is that, within a very few weeks, the busy collectors will be collecting; and the busy treasurers will be busy treasuring; and the busy hangers-on will be busy hanging on; and the busy manipulators will be busy manipulating; and the busy publicity people will be busy publishing—the whole thing being an effort to overwhelm, if not to seduce, the judgment of the people of the United States, in behalf of some candidate or party.

For our part, we believe the American people would do better if they would go into retirement, and pray to God to guide them in the choice of a Chief Executive, instead of trusting to the presentations which the partisans will make. Let us ask wisdom from Him who giveth liberally, and it shall be given unto us.

THE ARMY AND NAVY GAME

The appalling word came out of Washington in late July, scorching the wires and burdening the front pages of the newspapers, that a serious conflict had arisen between the War Department and the Navy Department of the United States.

The dull uneventfulness of Army and Navy life in peace time, broke into agitation.

Our Army air heroes and adventurers were expected to complete their flight around the world in August; and a great demonstration in their behalf had been prepared for Boston. It was expected that the famous Shenandoah would be there to take part in the great affair.

And right here a more important point than honor to world heroes was intervened.

The Shenandoah belongs to the Navy.

The War Department felt that the Navy should tender the Shenandoah for this occasion; and the Navy Department felt that the War Department ought to ask for the Shenandoah.

A tragic deadlock. And while the nation's gold braided officials scrapped on a question of etiquette, several millions of American private citizens considered and settled some questions of real importance.

OIL AND FLAME

Persian oil has taken its first American victims.

On the 19th of July, Robert Imbrie, Vice-consul of the United States for Persia, died at Teheran, after a beating by a fanatical mob of Persians, aroused to a frenzy of religion and a fury of hate for foreigners, because of the oil concessions which are pending between Persian, British and American investors, and because fakirs have organized movements for worship at so-called sacred fountains, in an attempt to withstand the ingress of outsiders.

The assassination of the Vice-consul was followed by an attack upon Mrs. Imbrie, and by threatened attacks upon other foreigners.

Native police witnessed these outrages, and made no effort to restrain the mob. Indeed, there seems to have been encouragement by minor officials.

The government of Persia disclaims responsibility; but our Government has sent sharp notes of admonition, and has sent, or has threatened to send, war ships, bearing the forcefully expressed demand of this Government, that the Persian authorities protect the life and property of American citizens.

Religious fanaticism may have been the immediate exciting cause of the

outrages. Priests and mountebanks and fakirs generally have made shrines at certain fountains in Persia, and have promised miraculous cures for those who attend with their devotions and who pay with their kasbeks. But, behind all this, is the anger of the Persian populace against the oil concessionaires or against those seeking oil concessions. The foreigners, themselves, have helped to stimulate this hostility. There has been great rivalry for the oil privileges in Persia; and it has been the practice, for one group of adventurers and promoters to try to enhance its own claims, by maligning another group of foreign promoters. Taking these various groups at their word, the Persian populace has been led to believe that the whole invasion is corrupt and dangerous.

The religious fanaticism was merely a spark. The oil situation was the powder factory.

We are glad that our Government has acted so promptly and so resolutely. American citizens have a right to expect from their Government, a protection of their lives and their property anywhere and everywhere on the face of the earth. Secretary Hughes has never failed in his prompt assertion of the American position. And he will be supported by the President, in all that he shall do in this acute case—or in any other of its kind.

But we are somewhat reluctant to fully approve the unconscionable chase by the great powers, after the oil of the world.

The individual get-rich-quick position of the modern individual is carried into the governmental method of get-oil-quick—peacefully, lawfully and fairly if possible; but get oil—anyway.

Oil is commonly considered an emollient, but this oil thrown upon the waters of international relation makes conflagration instead of placidity.

SOCIAL AND MORAL RISE OF THE HOTEL

From the saloon and shame to decency and public respect, is the journey which the hotel business, in general, has traveled since the Eighteenth Amendment became effective in the United States.

That is the sum of an argument delivered before the educational committee of the American Hotel Association, of which John McFarlane Howie is chairman. He was speaking at the convention of the Hotel Association at Cleveland, Ohio, in July last. And he said that the prohibition law had raised the hotel proprietor from the level of the saloon-keeper, and had placed him on a level with any other legitimate business man.

And the hotels were supposed to be the strongest opponents of prohibition! It was assumed for their proprietors that they must get out of business if the nation went dry. And it was upon them that the Wets depended for financial and for moral—or, rather, immoral—support, in the war for nullification.

The force which was counted as the strongest ally of the Wets, is definitely over on the side of the Drys.

There may be a few wretched villains running criminal dumps which are called hotels, and in which whisky can be bought. But nine out of ten of the hotels of the United States, are as dry as tinder; they are making more money than ever they made before in their history. And the proprietors are regarded as good citizens standing for the law and the decencies of civilization. But there are a few places which, heedless of the public welfare and even of their own self interest, attempt to maintain their former lower status of combined hostelry and saloon; and these ought to be marked to show their real character. They are "vipers' dens"—to

quote the designation which was applied to them by the Hon. Clinton N. Howard in a court proceeding, and which was accepted by the verdict of a jury in open court.

PEACE AND PROGRESS IN MEXICO

Among the many blessings, and probably the most important blessing, conferred by Alvarez Obregon upon his beloved country of Mexico, is the composure which he effectuated in the public mind with regard to politics.

Obregon favored, as his successor, Gen. Plutarcho Elias Calles; and that statesman-warrior was elected on the 6th day of July 1924, without any appreciable disturbance. The election was as free from turmoil and bloodshed as one of our ordinary state elections for the governorship.

This is the first time, since the day of Diaz, that Mexico has selected her chief executive without at least a threat of revolution, and usually there has been revolution itself.

President-elect Calles is likely to continue, and even to improve upon, the Obregon policies. He is not likely to have so hard a task as did his predecessor, and therefore he can go faster and further in the work of construction and reconstruction.

Two serious and interlocking difficulties had to be met by Obregon. One was to convince the foreigner that his investments were safe in Mexico; and the other was to convince the Mexicans that no undue favor was being shown to foreigners. That President Obregon was able to achieve much of these two great objects was due to his sagacity and integrity, and to the general appreciation, throughout Mexico, of his possession of these qualities. His people believed in him as a patriot, and the rest of the world believed in him as a statesman.

Now that the United States has recognized Mexico, and now that the Mexicans have shown their ability to govern themselves by the ballot instead of by the bullet, we look for a very much closer relation between the two republics. That closer relation has for its first value the harmonious and mutual advance of peaceful relations and full understanding—with security for the exercise of the popular will in government; and second, an opportunity to assist Mexico by the enlargement of commercial relations.

By some writers Calles is regarded as a greater statesman than Obregon. But if he shall show even as high qualities as the man whom he succeeds, Mexican history may write a glowing chapter on two leaders, both of whom were essential to her safety and her progress.

**“WHOSOEVER SHALL
OFFEND ONE OF THESE—”**

Greed has found a way to exploit child labor in defiance of state laws.

With the decision of the Supreme Court that our Federal statute to prohibit child labor in factories was unconstitutional, the friends of childhood and the friends of the race turned to the several states, for sufficiently drastic statutes and for vigorous administration of the laws.

In some instances they succeeded; but in the main the situation is growing steadily worse.

One of the ways in which the conscienceless exploiter of child labor circumvents the statute, is shown in the case of New York. That state has a law which prohibits the use of child labor in factories. The manufacturer avoids this law by sending his work out into the surrounding tenement homes. In these squalid places, crowded in with filth and disease, the little children work—and they work longer

hours than would be required in factories.

More than one million children between ten and sixteen are employed in mills, mines, and other industrial occupations.

When we add to the known figures of one million of children engaged in gainful occupation, as reported by official census, the unnumbered hundreds of thousands who work at home in factory toil, we see the bigness of the problem.

This nation has man power enough and mechanical power enough, to do away entirely with factory work for childhood. Such labor, under the conditions which prevail either in the mill or the tenement home, are destructive of physical vigor; they are stunting to mental growth; they are provocative of the vice which too often goes with crowded conditions; and they present a moral and economic and physical danger to the Republic.

Apparently the only remedy is to get Congress to pass a law which the Supreme Court will hold to be constitutional.

There was a better remedy but it is not accepted. Several states of the Union have dealt with this as a domestic question. It properly belonged in their purview. But the greed of some of the factory capitalists, and the equally ignorant greed of the miserable parents, coupled with political bossism, have sufficed to keep many of the states from passing or administering adequate prohibitory statutes.

Herbert Hoover's expression: "The race moves forward on the feet of little children," is a moral and social axiom for the country to heed.

Our Lord said, "Suffer little children to come unto me," but he did not ask that the factories should macerate their poor little bodies and send them to Him prematurely.

Clinton N. Howard and His Work



HON. CLINTON N. HOWARD,
"The Little Giant"

Mr. Howard is described as the most picturesque personage on the American platform. He is chairman of the World Peace Commission of The National Reform Association. His address on "Peace through the Principles of the Prince of Peace" is one of the most dramatic presentations ever delivered from human lips.

In addition, Mr. Howard works assiduously for the enforcement of the prohibition laws, and has just concluded a most thrilling and successful battle against the whisky interests in Rochester, New York.

The National Reform Association is arranging a transcontinental tour for Mr. Howard.

Must We Wait for Peace?

BY CLINTON N. HOWARD

[An experience of the Hon. Clinton N. Howard is intensely interesting and its recital may be edifying. In his congregation at Atlantic City in June, was a devoted Christian man, who, with his wife, has been always on the firing line for righteousness. The two together have given generously of their substance to the work of the Lord. Mr. Howard was delivering his great address on peace. But this time he collided with the conscientious scruples or the opinions of this good Christian man in the congregation. The man sat in deep thought through the address, and at the close shook hands, saying that he would talk the matter over with his wife; he was not ready yet to contribute to the cause. The narrative is continued by Mr. Howard himself. EDITOR.]

After my meeting in Atlantic City, I received the following letter from these dear friends:

Dear Brother Howard:

According to Husband's promise I am enclosing check for \$25. Husband told me, on his return Sunday night, that I had "missed it" by not being present. I felt assured of that fact, in advance, when a wearied body induced me to go to bed instead. Included in the missed treat was, possibly, some instruction that would have made me feel less reluctant in sending check. I believe that wars will continue so long as natural man is ruled by Satan—and that will be until Christ comes and sets up His Kingdom on this earth. Husband and I usually see eye-to-eye in our giving. On this count I differ. Shall I say, I almost hate to bestow where judgment does not agree? This gift is contrary to my light. Possibly you could have added greater light on this subject. Husband wishes to add a few words.

Yours in His service,

This is the line from Husband.

Dear Brother Howard:

I enjoyed your lecture. A great many people today have told me the same. We had a splendid congregation and I hope the offering was good. Come soon again.

Yours in His service,

It is rather a novel experience for a public speaker to receive a letter which opposes his views, but which includes a check. This is so remarkable that I feel that the incident may be interesting to readers of THE CHRISTIAN STATESMAN.

To the generous Christian letter of my dear friends, I have made this reply:

"My dear Friends:

"I have your good letter and the check for twenty-five dollars enclosed for our World Peace work. I can truthfully say that I have never received a contribution which I appreciate more highly. It is consecrated money from consecrated Christians. And I appreciate it the more, because of the perplexity which Sister confesses about the possibility of Peace before the Lord returns, and in which she writes, 'This gift is not according to my light.' That makes it a truly generous gift. Most people would find in that a sufficient excuse for not giving; and many would welcome such a good excuse.

"I can fully sympathize with your mind and conscience, and, while it may sound contradictory, I believe that you are both right and wrong.

"Peace is a matter of obedience to the commands of God, and not of time or place. Your personal peace depends upon your obedience to the will of God and the command of Christ. You would not have personal peace, if you were in rebellion against God, either now, or when Jesus comes.

"If the nations would obey the command of Christ and 'Put up the sword,' we would have peace now—in this dispensation, for Christ is already come. If the nations reject Him and

refuse to obey Him when He comes again, they will not have peace then, any more than through disobedience now. The peace which the Prophet Isaiah promised, was to come through the child-born, manger-cradled Christ, 'For unto us a child is born, and unto us a son is given.' The 'Peace to the Nations' which the Prophet Zechariah saw, was through the Christ who came 'lowly and riding upon an ass, and a colt the foal of an ass,' 'And He shall speak Peace unto the Nations, and His dominion shall be from sea to sea and from the river unto the ends of the earth.' These prophecies clearly relate to the Jesus who has already come, and will be ours when we obey and enthrone Him as the rightful Ruler of the nations, and place the 'government upon His shoulders!'

"Why cannot our Lord, while he is upon the throne of his Father, 'high above all principalities and powers;' give peace to the world now, as well as when He sits upon His throne upon the earth, after His return?"

"After all, God does not hold us responsible for results, but commends us if, like the woman who anointed Him, we do what we can, to promote His kingdom of peace upon the earth. Some used to decline to vote or to give money for national prohibition, because they argued that sin and the saloon would remain until Christ came to put it away, as doubtless drink and sin will, to some extent, but it was worth the effort. After nine days of torturous divisions and heat, with day and night sessions at the national Democratic Convention, the ballot, taken at midnight last night, showed every one of the eleven hundred Democrats present, sober and in their right minds, casting their ballots and holding their lines. So it was at the Republican Convention. I attended both, three days at one and five days at the other, and I did not see an intoxicated delegate, visitor, or citizen at either

convention. In the old bar-room days, it was a common sight. I attended one, where the bar was over 100 feet long, and where forty barkeepers served the throng of delegates, for the bar was set up *in the convention hall!*

"Now the Lord has not come, but the effort of his people has improved that drunken condition. It was worth while! The first time I met Brother, was in a campaign in his town in Pennsylvania, in a dry campaign. I think it was his check that brought me, and he introduced me. Suppose he had refused to help or vote or give, and had said, 'We must wait until the Lord returns?' Are we not glad that he 'did what he could?'"

"So in the battle against the curse of slavery. There were those who said that slavery was as old as human history, that it would not go until Jesus came and put all enemies under his feet. But it did go, and it was the teachings and spirit of Christ that banished the curse.

"So with war. It is here, but when Christ rules in the hearts of men, and when His will is done by the nations—as well as by individuals—we will have less of war, and we may abolish it altogether.

"So Sister, I am glad that you overcame your prejudice and joined with Husband in making the contribution to promote world peace. You have your reward, even though you may not live to see that day.

"'Trust in the Lord—and do good,' leaving results to Him.

"Now I am to speak again in Atlantic City, next Sunday morning at the Olivet Presbyterian Church, and I hope your health will permit you to attend. I will try to bring a message from the God of World Peace, in the name of 'The Prince of Peace!'"

"Faithfully yours,

"Clinton N. Howard."

Safe Education

Education without morals is education without merit. Education without morals is an evil equipment for the individual. Education without morals is a danger to the Republic.

Moral education is impossible except upon the basis of religion.

Therefore it follows that the great consideration at this present moment should be to give the public school system of the United States, such definite trend in the imparting of religious teachings, as to make education meritorious and safe for the individual and for the whole body politic.

We spend more than a billion a year upon our public schools. More than 700,000 devoted men and women are engaged in teaching; practically all of these are of a high moral type, willing, and indeed anxious, to train the future steps of youth in rightful paths.

More than 27,000,000 children are within the school age in the United States, and the average daily attendance at the public schools is more than 17,000,000. Upon these young people rests the hope of America, and upon America rests the hope of the world. What is it that restrains the public school system from taking into its full consciousness and its active operations this most vital matter of all, the imparting of religious education to youth?

Old and erroneous customs.

The remonstrances of voluble and usually uninformed persons.

The assumption of even some religious people, that the State has nothing to do with religion, and, therefore, should allow the public school pupils to get their religion and their morals elsewhere or to not get religion and morality at all.

If these combined reasons shall continue for a generation, we may, in that time, develop in America, a race of men and women without any consciousness of religion, denying their own possession of any soul, even glorying in a cruel and selfish materialism.

Tragic instances of such decadence are now before the public mind. One could fill pages with illustrations of the woe which follows the operation of public schools without religion.

If we would save the youth, we must come back to the rightful idea. No education is worth while, unless it is moral education; and no moral education can be successfully instilled or acquired in this country, except that which is based upon the Word of God as given in His holy Book.

The Republic is more imperilled by lack of religious education than by any threat from external enemies. Our material power might withstand aggressions from external sources, and we might flourish for a day within that material power. But unmoral conditions in the nation would sap its strength.

We are just at that point of danger in the United States. There are nearly 50,000,000 people who have no touch with the churches, and who make no personal profession of religion. If the youth among these and if the offspring of the elders among these, shall receive education at public expense, without any inculcation of the morality which goes with religion, the Republic will find itself, in another generation, on the brink of that abyss over which other nations have fallen.

The "Third Party" Movements

BY JAMES ELLINGTON MASON

There are four rather considerable "third party" movements in the United States.

One is the William C. Foster radical movement to sovietize this country. It may be dismissed by mere mention.

One is the Prohibition party movement. It may be dismissed with the statement that, however high its avowed principles and however worthy its candidates, the very name of the party is an evidence that it has no distinctive place—and certainly no chance—in the politics of the United States. When prohibition was achieved by an amendment to the Federal Constitution and by a statute to carry out the provisions of that amendment, the so-called prohibition movements should have merged themselves into such organizations as were seeking to elect righteous men to office, where they might carry out righteous laws to the glory of God and for the blessing of the people.

Another is the American party movement, the platform of which was published, in part, in *THE CHRISTIAN STATESMAN* two months ago. This party has nominated the Hon. Gilbert O. Nations of Washington, D. C., editor of *The Protestant*, as its candidate for the Presidency. I like the platform and I admire and trust the candidate. The speech of acceptance made by Mr. Nations is one of the finest addresses presented by any political leader in recent years. He takes the high ground of Americanism, and he takes still higher ground of religion. If that speech, and if the output from his pen in *The Protestant*, are fair indications of the man's mental and moral quality, he would be a safe President. But he has no chance.

And then we come to the big independent movement—or to the movement which has been heralded as both big and independent. This consists of the personality, the purpose and the power of appeal of Robert M. LaFollette of Wisconsin. He is the greatest of the living insurgents within the Republican party. For more than a generation, he has been fighting a great battle for the people's rights, as he saw these rights. Again and again he has been overthrown. He has been treated to the thunders of silence. He has been read out of his party. He has been lampooned in the newspapers and blackguarded in public address. But he has stood all the fires, and now emerges, the strongest single figure in the United States Senate. He has forced that antagonistic body to give to him recognition as its most powerful personality. The reason has been that he has projected upon the public conscience, reform measures of such evident worth that his party, and the opposition,—and indeed, the whole country,—have been compelled to pay attention. More than any other one man now in the Senate of the United States, Robert M. LaFollette is responsible for progressive legislation and for the exposure of plots against the public welfare. But there are fatal defects. LaFollette comes from a state where his political strength could be maintained only by too close an intimacy with the pacifists or anti-Americans during the War; and by an equally close conjunction later, with the opponents of the Eighteenth Amendment and the Volstead Act. I may admire LaFollette's courage, his indomitable will, his struggle for the right as he sees it, his achievement of meritorious

measures in our legislation; while at the same time I cannot find it in my heart to give any sympathy to one whose work was so injurious during our vital war time, or whose sympathy has been extended, in any degree, to those who fight against prohibition.

All four of these movements, taken together, may indirectly determine the presidential election, without achieving anything directly for any one of the movements themselves. I do not consider it at all probable that Senator LaFollette can throw the election into the House of Representatives. But he, aided by leaders of the other three movements, may draw off enough strength from one party or the other, to sway several state elections conclusively, and to give to the candidate of one of the old parties, the majority electoral vote—even though he may have received only a minority popular vote. That peculiar thing has happened before.

* * * * *

My objection to these movements this year, like my objection through other years to other similar movements, is and has been that they are too revolutionary, or that they are largely representative of class and, therefore, not in the highest sense national.

We shall not attain good government in this country, by having a lot of antagonistic blocs warring with each other for special class interest. And we shall not attain safe progress by the explosive method. We go forward by giving steady contributions to our social knowledge, and by embodying newly discovered truth of principle or method in our social compact. And no one who studies carefully our social movement during the generation past, but must admit that we have gone forward as fast as we have known how to occupy the advance ground, and how to utilize its opportunities.

Upon this last proposition I stand.

I want progress. I want to give my best contribution to the advancement of social justice. But I want safe progress, and I want to see justice attained by methods which themselves are just; because I want to see permanent results, and not revolutions which will be followed by counter and other counter revolutions—destructive even of the good attained. We must hold all the blessings of our Christian civilization, and then reach for more.

Any method which is so explosive that, in its assumption of establishing new good, it destroys more of old values, is not the safe method for the American people.

AS HE SEES IT

Editor the Christian Statesman:

One hundred per cent Americans need not belong to any organization or klan.

If our laws are not just, repeal them.

If those in power will not make good laws, they are not good men. Out with them, and replace them with men who will do right.

It is up to the individual. Too much partisanship is responsible for our country's condition today. Voters, men and women, break away from every organization, party—even your church—if you are satisfied in your heart that they are not strictly in the right.

Worldly power and greed must be put down, and the Christ spirit enthroned in the heart of humanity, if the world is to survive the crisis that is now upon us.

The motto "United we stand; divided we fall," is O. K., if we are right; if not right, it is better to be divided and fall. Get right individually; then be united.

J. L. Wade.

Special Correspondence from Mormondom

[Our Monthly Report from Salt Lake City.]

There are men in high places in the Mormon church, who either have personally entered the polygamous relation since the issuance of the Woodruff manifesto of 1890, or have performed the church marriage ceremony enabling others to take unto themselves new plural consorts. This fact, in itself, blights the hope of Mormon progressives, that church officials are sincere in their announced intention to prevent further infractions of the law and the manifesto, in this respect.

A recent declaration by a high church official, that women annexed since the Woodruff manifesto—whether in this or in a foreign country—were not wives at all, either under civil law or under church rule, provoked a storm of protest from affected quarters.

Men, here, who are well known to have defied the law of the land, and the law of God as represented in the Woodruff manifesto, make novel claim in justification of their offending. Their protests and excuses are made, they say, because the declaration that “plurals,” taken since 1890, are not wives under any law, civil or ecclesiastical, caused the pointing of the finger of scorn at these women, and great and painful embarrassment for them.

In justification of their action, these affected individuals contend that, wherever in the book of “Doctrine and Covenants” reference is made to “the law of the land,” the law of the United States is meant. In some instances this is specifically stated, it is pointed out; and, where not thus definitely de-

signated, the natural inference is that the law of the United States is referred to in the expression, “the law of the land,” because it would require a stretch of the imagination to conclude otherwise.

Those guilty of offending beyond the borders of the United States—in Mexico for example—say that this was their honest interpretation of the phrase, “the law of the land,” as used in the book of “Doctrine and Covenants.” Coupled with this presentation, they say that, in the earlier years following 1890, they concluded in all sincerity that, by going outside the United States, they could “live their religion,” and yet not be breaking “the law of the land”—provided there was no law against polygamy in the country to which they had temporarily or permanently migrated. They pursued their course honestly, they now claim, and they have raised vigorous protest, against polygamous family relations thus entered into, being branded as illegitimate, under both civil law and church rule. They contend that they have not broken “the law of the land,” (referring to the United States); because they were in a *foreign country when the plural marriage state was entered.*

Also, they say that the law of the church not only was not broken, but that it was faithfully obeyed, because the “revelation” commanding the practice of polygamy still remained in the book of “Doctrine and Covenants,” the official statement of principles and beliefs; and they considered it binding

upon them. Indeed, they assert, their interpretation of the "revelation" was, that they could not achieve their "full salvation," unless they obeyed the "word of the Lord as given through the Prophet Joseph Smith."

It appears that this contention has been officially accorded at least tacit admission, because nothing more has been heard of "hewing to the line," in suppression of the new polygamous practice, or discountenancing such relations as were contracted some time past and in some foreign country. Apparently, the plea in avoidance of the charge of lawbreaking, has been accepted by the heads of the church.

This state of affairs has brought out counter-protest from the progressive element in the church, which fain would see the organization live up honestly to its announced purpose, and to the contracts made with the Government of the United States, whereby amnesty was procured and the escheated property was returned. This element notes that the erstwhile flamboyant public display of a few excommunications on account of new polygamy, concerned only comparatively minor offenders. Even this showing has recently subsided, it is noted, although other cases requiring action are known to exist.

Progressives in the church mark this as, at least, an uncourageous back-down on the part of their leading officials.

It must not be concluded, however, that all of the high church officials condone new polygamy, or approve the action of those who, years ago, but subsequent to 1890, entered into the polygamous relation, even though they did so in a foreign country where there was no law against it. Some there are who announce belief that strict adherence to United States law and the Woodruff manifesto should be had in all quarters, because, so far as the church is concerned, the law of the

home land must govern church members the world over. But these men are in the minority. While the minority believes in strict application of the law and the rule, the majority professes and pleads a charitable disposition and "Christian conduct," which would "let bygones be bygones" in cases where offenders were sincere in going into foreign countries before entering the polygamous state, and where plural families have been established for a number of years.

But here is merely another encouragement to further defiance of law and church rule, as progressives view it. The Woodruff manifesto was approved and adopted by the church body at the conference of October, 1890. This was the "dead line" set. If that is not to be allowed to stand, where is the line to be drawn? What other "dead line" date has been set, if any? Is there no limit to be placed?

After every such "date" set, polygamy has broken out, or rather has continued. The cases have been called "sporadic," but, while disclaiming responsibility, the church authorities have not disciplined the offenders except when forced to do so by the exposure of the cases and the pressure of external criticism and opposition. There has been sufficient ground for the belief that secretly the church protected the practice of polygamy.

Progressives want to know if the church is to be perpetually plunged into disrepute because of breach of faith by fanatics, and because the church will not place these offenders under a deserved ban, but instead seems to exalt them to high position. "Now," they ask, "that we have procured return of our property through having made sacred agreements, are we to be placed in the position of repudiators?"

"It is better that one man die than that a nation perish."

Poison Pictures and Their Producers

BY ERNEST TURNER MASON

Under the alarming title "Jew Movies Urging Sex Vice," the *American Standard*, of New York City, published in its July issue, a most urgent appeal to parents, to protect their children from the temptations which are thrown in their way by the "Jewish controlled" motion picture industry.

As I have often written, I have no prejudice against the Jew, as a Jew.

But, if I am to accept the very careful statements made in the *Standard*, I feel justified in a great indignation against certain Jews who are a discredit to their own race and a danger to all races, and also against certain Gentiles associated with them in their program against innocence and decency.

The article opens with a statement that the motion picture producers "persist in making the screen a school for teaching seduction." It goes on: "Judging by a number of pictures which have been released recently, the purpose which animates the Jewish owners and their directors is to make vice alluring and attractive."

I do not assume that Jews are the sole offenders. There are plenty of others who are engaged in this same nefarious work. But, wherever the responsibility, the condemnation should be instant and general. And parents, for the sake of all that is sacred in human life and hopeful for the hereafter, ought to take notice.

The *American Standard* gives a list of titles of pictures to be released during this season, by one company. These very titles are an incentive to the most prurient curiosity. To even dwell upon the subjects which they suggest is a mental and spiritual degradation.

But the *Standard* goes further in its revelation. It tells that the producing company sends out a synopsis of each of the plays. And some of these synopses are so horrible in their sexual appeal that I could not ask THE CHRISTIAN STATESMAN to reprint them.

If the situation were to remain as bad as indicated by the *Standard*, the parents of this country ought to rise in their just indignation and, by political and social pressure, compel the utter demolition of the moving picture industry. But recently, since the publication of the article in the *American Standard*, Mr. Will H. Hays, the czar of the moving picture business, has given orders that purity shall characterize the pictures to be produced hereafter, and that the effort of the producers shall be to elevate and refine the mind of the spectator.

When I read this pronouncement by Director Hays, having high respect for his strength and his personal character, I was inclined to feel that all of us who are anxious on this subject should wait and see. And then I recalled that, for two years, Mr. Hays has occupied his present position of advantage and authority; that ten thousand appeals have been sent to him through the public press; and that every reform organization in the United States, led by the Church, has protested in most solemn terms, against the degradation of the youthful mind by evil pictures.

And nothing has come of all the discussion and protest—except pictures that grow worse and worse from the moral standpoint.

If the *American Standard* is correct, in its statement that there is a deliber-

ate intention to destroy the Christian ideals of America, by breaking down the moral quality of the Christian people; there must come a sanctified and resolute resistance which shall overthrow the whole nefarious plot.

Personally, I have had, for some time, the suspicion that the purpose of some of the writers and publishers and some of the play producers is definitely and willfully evil. It was impossible for me to prove, even to my own satisfaction, that an exact and detailed conspiracy had been effectuated in words of agreement by such writers and producers. But it was perfectly clear that many of them were directing their efforts toward this awful end.

And, hence, I have been led into the speculation: Suppose some alien interest wanted to destroy the fiber of the old Christian America—and to destroy it in two generations. What more satanical successful devising could be made, than to put out such literature, such plays and such suggestions, as should break down the moral standards and the strength of character in the young people of America. If one desired to accomplish this deviltry, and, besides, could make countless millions out of perpetrating it, there is nothing to stop him, in our present system of restraint.

I know that THE CHRISTIAN STATESMAN has shown decision, but also delicacy, in dealing with questions of this character. It is not a good thing to discuss them with such freedom as to produce the very evil effect from which we are seeking to escape. But I think the time has come, for a reverberation of the message which is uttered by the *American Standard*.

And, whether the offender be Jew or Gentile, Christian or atheist—and no matter what his rank as a citizen, he ought to come under the condemnation which all civilized society passes upon the pander.

THE MOST IMPORTANT BOOK FOR SCHOOLS

BY LESTER E. CONNERLEY

A child that continually has before him nothing but a vision of what is evil in this life, will, himself, be of an evil nature. This will undoubtedly result in action injurious to society.

Our ideals are the making of our future lives. If they are high, then it follows that our lives will be high, even though we never get beyond the day laborer class.

Some have this vision of higher things naturally; with some it is necessary to train for it; while others never get it at all. Of the latter class there are two separate divisions—one consisting of those who, from different causes, have never had the opportunity to train for higher things, and the other being made up of those who would not see anything but the lower things of life, unless forced to do otherwise.

It is from this general class that we get a majority of the evils of society. All of this first division, and a large percentage of the second division, can be reached, in childhood; and the best place to do this is in our public schools.

Our public school system was—and, we hope, still is—intended to do this very thing. There have been many additions and some subtractions in the curriculum, since the beginning; and, as a whole, it has all served to make our present course of study a thing to be proud of. But we look to see, in the immediate future, a further improvement, by the addition of the greatest of all books, the Bible.

Personally, I consider it the greatest addition of all. There are objections, and some of them have some merit, but, in the end, the Holy Bible will be a *part of the course of study* in our public schools.

The Book will, more than anything else, create ideals of the most exalted character in the child life.

EDITORIAL

THE YELLOW VOLCANO

Some thoughtful men have been looking across the Pacific, with assurance in their own minds that over there will burst a volcano—a new and world enveloping war.

China has the greatest man power in the world. Japan has the most adroitness. Russia has the fiercest ruthlessness.

If these three powers join in a war purpose, all the nations of the Western world would need to present a stern embattled front.

Is there a danger? At one time, before the World War, it was the intention of Japan to train and keep the man power of China for a yellow march across the map of the world. But momentarily, that purpose was stayed; and for a little time after the World War it seemed that we had reached abiding fraternal relations. But, while we rested, the Soviet agents were busy in China; and Japan, always on the watch, seems to have been a party in the first or second degree, to an arrangement by which Russia should exploit the resources and the man power of China and develop her into a military power. If this alliance is forming in any serious way, Japan will be able to take her equal share, because she has certain advantages which the other two would need for any great scheme of offense against the rest of the world.

The danger is a real one. Japan is reported to have sold or assigned to Russia, capital ships which were placed under the junk decree by the naval disarmament conference; and if the report be true, she must have been

willing to defy and even to contend physically against all the powers to that treaty. And China has granted to Russia such concessions as to practically exclude all her former friends from participation, and even from the rights which they had acquired by extensive loans of money and by contracts which implied an open door.

We do not count the Japanese exclusion act as being anything vital in the provocation to this alliance. Certainly the whole plan has not been built so suddenly upon that paltry thing. If the Asiatic powers are to effectuate such an alliance, the exclusion is only an irritant, and not the primary cause.

Russia has the greatest army in the world. The Japanese are trained to the last word. The two nations combined could put millions of men in the field, without any strain upon their man power. China has four hundred millions of people—probably fifty millions of men at the ablest military age, such men as Gordon meant when he said that the Chinese made the best soldiers on earth.

The strongest deterrent factor, in our judgment, is the Christian character of many of the Chinese military leaders. With all our faults, they love us still; and their religion, and their affection, and their influence may be strong enough to keep China from joining in any effort to sweep Western civilization from the face of the earth.

If not, and if Japan and China shall join with Russia—which is Tartar when scratched—the Western nations may be overrun by the lava from that Asiatic volcano.

RELIGIOUS ELEMENTS IN PUBLIC EDUCATION

Of all the problems connected with our system of public education, the problem of religious instruction is the one that weighs heaviest on the mind of the intelligent reformer. In the beginning of our national history, this problem gave no trouble whatever. It was assumed without argument that religion must, of necessity, have a place in our American system of public education. Daniel Webster merely stated a well-known truth, when he declared that there were four R's included in our school curriculum; that, in addition to reading, writing and arithmetic, religion was also to be taught. As a natural consequence, the Bible had its place, not only on the teacher's desk, but in the hands of all the scholars. The writer has a very vivid recollection that it was the custom, as late as his own childhood days, for all the pupils who could read with any degree of fluency, to stand in a class that reached three-fourths of the way around the schoolroom, and to read from the Scriptures, out of the same book with boys from Roman Catholic homes.

All our troubles about the Bible and religion in the public schools, are less than seventy-five years old. Within three-quarters of a century, problems have arisen, that have distracted the minds of a large part of the American people, annoyed both parents and teachers, and led to conflicting decisions by our civil courts. Because of this confusion, very erroneous conclusions have been drawn, even by some who claim to be seeking the highest interest of this American Republic. Since a few decisions against the use of the Bible in our schools have been rendered by men in authority, without due consideration of essential facts, the false conclusion is reached that it is contrary to the laws and to the very spirit

of the United States, to read the Bible, to offer prayer, to sing religious songs, or to teach anything about God and religion in the schoolroom. Some very good people have allowed themselves to be carried away by such false reasonings; and, instead of seeking to remedy whatever is defective in our customs, laws and judicial decisions, they try to formulate plans whereby the evils of a purely secular or even Godless system of education, may be overcome without making any change in that system itself. Thus arise various schemes for teaching religion to the youth of America.

No criticism is here intended, of any wisely constructed plan for imparting religious training and instruction to the young people of our country. But we must strenuously contend that no such system can relieve the State itself of its responsibility in this matter, and that no such system can reach all classes with its beneficent propaganda. The very ones who need it most, will, in all probability, be left outside the pale of such movements. But, however this may be, it is certainly a serious error to concede the claims made in behalf of the theory that the State with its institutions must be wholly secular and Godless.

We agree with the proposition that there is no true education that is not Christian; but we disagree with the theory that only teachers authorized by an infallible hierarchy are qualified to teach. While there is a close connection between religion and many of the studies to be pursued in our public schools, it does not follow that all religion must be given a place in a public school curriculum. It is generally agreed by right-minded people, that if our schools do not make good citizens, they fail to do the very thing for which they have been established. Moral training, therefore, is one of the chief ends, if not absolutely the chief end of our public school system. The claim is

sometimes made that we can have sufficient and efficient moral training, altogether apart from religious teaching. George Washington, in his Farewell Address, uttered a warning against this idea, and this position of Washington is supported by the wisest men of all ages.

A good purpose may be served by correcting certain erroneous opinions about our public school system, some of which have been already mentioned. Is it contrary to genuine Americanism, to have the Bible read in the schoolroom, and to have certain of its teachings impressed on the minds of the pupils? The citation of facts will furnish the best answer to this question. To facts, therefore, we make our appeal.

There are nine states in which the reading of the Bible in the schoolroom, every school day, is imperative. These are Alabama, Delaware, Georgia, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania and Tennessee. Three of these states, Maine, Delaware and Kentucky, have been added to the list within the past year.

There are eleven states in which the highest courts have rendered decisions favorable to the use of the Bible in the schoolroom. These are Maine, Massachusetts, Michigan, Nevada, Nebraska, Iowa, Kansas, Kentucky, Ohio, Texas and West Virginia. With regard to the case of Nebraska, it should be stated that a certain decision was supposed to be unfavorable to the custom of Bible reading, but that, in a supplementary decision, this impression was corrected so as to put the court on record as merely opposing the *sectarian* use of the Bible. It will be observed that two of these states, Kentucky and Massachusetts, are included in the first list, leaving nine to be added to the first nine, in which Bible reading in the schools is supported authoritatively.

There are eight states in which the laws expressly declare that the Bible

shall not be excluded from the public schools. These are Georgia, Indiana, Iowa, Kansas, Mississippi, N. Dakota, Oklahoma, and S. Dakota. Three of these, Georgia, Iowa and Kansas, are included in the lists previously given, leaving five to be added to the eighteen in the first and second lists, making twenty-three in which the Bible has its place in the schoolroom made sure by law.

State school superintendents in six states have ruled that the reading of the Bible in the schoolroom is lawful. These are Arkansas, Idaho, N. Carolina, Rhode Island, Utah, and Virginia. This makes twenty-nine states in which laws, judicial opinions, and decisions of school superintendents support the custom. And there are several states in which the custom is quite regularly observed, without the aid of law or judicial opinions.

With all these facts before us, the seeker after facts will want to know how the opinion ever originated, that the use of the Bible in the schoolroom is unlawful, and un-American. Perhaps the following facts will furnish the answer. The supreme court of Illinois has pronounced the Bible, as a whole, to be a sectarian book; and, for this reason, has excluded it from the schools of that state. The supreme court of Wisconsin has declared that parts of the Bible are sectarian, and must not be read in the schoolroom; while other parts are not sectarian, and may be read with profit. The supreme courts of California and Louisiana have rendered decisions adverse to the use of the Bible in those states. The state attorney-general or the state school superintendent has ruled against the Bible in the schools of Minnesota, Missouri, Montana, New Mexico, New York, and Washington; and it is reported that favorable former decisions in Idaho and Utah have recently been reversed.

The intelligent inquirer after facts will want to know why these adverse rulings in ten or twelve states, should be regarded as defining the true American policy, while we have laws and rulings in more than half the states of the Union, supporting the custom of Bible reading. The query becomes all the more urgent in view of the fact that former Commissioner of Education, P. P. Claxton, while he was in office, declared that, in his opinion, the Bible is read in ninety per cent of the schools of the United States.

The facts already presented are sufficient to expose the absurdity of the position of those people who contend that it is contrary to the genius of the American Republic, and even contrary to fundamental and statute law, to read the Bible in the schoolroom. No state has yet adopted a constitution or enacted a law, making the custom unconstitutional or illegal. All we have against it, is opinions of courts, attorneys-general and school superintendents.

While all this is true, the question still remains whether the Bible ought to have a place in the schoolroom. Is it not at least possible, that, if our civil and political institutions were properly constructed, the Bible would be excluded? May not the laws and decisions favoring its use be all wrong? Is it not possible that the opponents of the custom are theoretically correct? These questions deserve some consideration.

All people with whom it is worth while to argue, will at least admit that one chief object of a system of public education is to make good citizens. A good citizen is at least a moral citizen. A moral citizen is one who has a conscience so well developed, that he not only is able to discern between right and wrong, but that he has a set purpose to do the right and shun the wrong. To carry out this purpose, he

must recognize the binding force of the sanctions under which he lives. These are, first, the authority of the State, and second, the authority of God. But God is acknowledged, in some form, by each of our forty-eight states. He is acknowledged in all but one of our state constitutions, and, in every state, He is acknowledged in the administration of the oath. In every state, there are codes of laws based, in a greater or less degree, upon the law of God. Surely the State may teach in its public schools as much religion as it itself makes use of, unless it can be shown that it should not make use of any. But no State can exist apart from certain religious fundamentals. Opponents of the Bible in the schools, if they are logically consistent, must go the length of advocating a perfectly Godless State, which is an absurdity. These two sanctions, the authority of the State and the authority of God, must work together to develop the conscience and produce good citizens.

But the people of the United States derive their knowledge of God and of the standard of morals, from the Bible. To attempt to teach and train young people morally, without the use of the Bible, is contrary to the spirit of America. To succeed, therefore, in excluding the Bible from our schools, it is necessary to re-make the American people, so as to eliminate their time-honored views of God, religion, and the moral law. It is to be admitted that this work has been carried so far already, as to excite alarm in the minds of many good people, and they are striving to bring apostate states and communities back to the American idea.

But the task of the advocates of secularism in government, is even more far reaching than has yet been considered. To make it really successful, the Divine Government, itself, will have to be remodeled on the secular plan. God still governs the nations on the plan revealed in the Bible; and, ac-

cording to that plan,—as shown by both Biblical and secular history—only those nations are blessed whose God is the Lord. The State ought to teach at least enough religion to secure its own salvation.

The final question which now arises is—whether the teaching about God, without any reference to Jesus Christ, is sufficient to save the nation. We are a Christian people, and we do not believe that the individual can be saved, except by Christ. But He is the Ruler and Saviour of nations, as well as of individuals.

In teaching the observance of law, teachers should stress the observance of our Sabbath laws, which designate the first day of the week as the day of rest. This will involve the teaching of the event of Christ's resurrection, which the Christian Sabbath celebrates. This is not sectarianism, but is an essential element of our national religion. On it, national salvation in a large measure depends.

Christ not only rose from the grave; He also ascended to the throne of the universe, and is the Ruler of nations. Submission to Him as the reigning King is necessary, to escape National ruin. The State should teach, *in its public schools*, enough religion to secure the salvation of the State itself.

R. C. W.

KEEP THE "CHRISTIAN" IN Y. M. C. A.

Sabbath Day hikes for Y. M. C. A. boys, taking them away from Sabbath school and church, are violative of the expressed purpose and policy of the national body of the Y. M. C. A.

In any institution, local in character, which desires to observe harmony with its national organization and to maintain proper respect and discipline within its own rank, the foregoing reason

would be sufficient to prevent the practice of Sabbath hiking.

But there is a higher reason upon which the rule of the national body is based. The Y. M. C. A. is definitely a Christian institution, holding to the high aim of directing the youth of the land to Christian faith and practice. The commandment for observance of the Sabbath Day is immutable. No really Christian work is properly effective, no matter what its pretensions, if it spreads secular practice over the holy day.

Ministerial complaint reaches the office of THE CHRISTIAN STATESMAN upon this point. It seems that some local Y directors want to put everything into the Y. M. C. A. curriculum, which would be attendant upon the work of a secular school or club. They advocate honesty, and cleanliness, and courage, and physical and mental competency; but they draw the line at religion. And that is just where they utterly fail, in what we suppose to be the real purpose for the Y. M. C. A. If we can allow that wholesome physical living and ordinary honesty are to constitute the entire objective of youthful training; then there is no sufficient reason for the organization of Y. M. C. A., and no reason for its particular name. The word "Christian" in that title means everything. And, when any Christian organization so far forgets the whole purpose for which the institution was founded, as to secularize it to the point where Christianity is eliminated, that particular organization has lost its reason for existence.

The Y. W. C. A., at its recent biennial convention in New York City, accepted a membership basis whereby young women not connected with the Protestant church may become voting members. To become effective this basis must be accepted by the next convention.

POLYGAMY AS A CONTRIBUTION TO JUVENILE DELINQUENCY

A person named Worth J. Kilgrow, has been arrested at Salt Lake City, Utah, on a charge of contributing to the delinquency of a minor, by entering into a polygamous marriage with a girl sixteen years old.

"Repeated requests at the county attorney's office for a complaint charging polygamy, met with failure," according to the statement made in the *Salt Lake Tribune*.

"Contributing to the delinquency of a minor,"—that is the lame and impotent way in which polygamy is handled in Mormondom.

The *Salt Lake Tribune* was evidently interested enough to pursue its inquiry and, to that end, it procured an interview with President Heber J. Grant of the Mormon church. And this is the report as it appears in the *Tribune*:

Asked if the county attorney's office could be reluctant about issuing complaints against alleged polygamists, because it might feel that the church would not approve, President Heber J. Grant of the L. D. S. church said last night, substantially: "We have never taken that attitude. Pretended and plural marriages have been prohibited for years. If someone wants to prosecute the offender there is no reason why the church should interfere. Why should we stand in the way of criminal prosecution? We cannot, and we have no such desire. We are constantly casting these people out of the church. I do not know of anyone who has been cut off who did not lie like a pickpocket. And they won't tell who performed the pretended ceremony."

We beg the most careful attention of our readers. Also we ask fair-minded exchanges to note these facts. Whenever a charge is made by The National Reform Association that polygamy continues in Mormondom, there is a chorus of denials from Mormons and their allies. And yet here is the prophet of the Mormon church, stating

publicly that the high officials in Mormondom are "constantly casting these people (new polygamists) out of the church."

But they are not cast out of the church until their cases are proved by other than church effort; and when their cases are proved, the civil law is permitted to prosecute only for contributing to the delinquency of minors!

How is polygamy ever to be stopped in Mormondom under these circumstances?

What is needed, is an amendment to the Federal Constitution, which shall give custody of this question to the Federal authority.

HUNGRY CHILDREN FIND HEART OF GERMANY

It may be true, as stated by many travelers and some newspaper correspondents, that the rich profiteers among the Germans are making a wild riot of expenditure in Italy and France, while poor German children are starving at home; but something else, more creditable to Germany and the German character, is incontestibly true.

We have taken, on the word of James H. Causey, a great Christian business man of Denver, Colorado, the statement that Germany played a straight game in taking care of her German children. He says that ninety per cent of all the relief afforded to the needy ones, was afforded by Germans. He made a special study in Essen, and found that almost ninety-five per cent of the relief work done, was carried on at the cost of the German people. Only five and one-tenth per cent of financial help came from foreign countries.

It is a great consolation to find, in this authentic statement, an assurance that the old generous and human characteristic of the German nation is manifesting itself.

POLITICAL AMPHIBIANS

The acceptance of the vice-presidential nomination on the LaFollette ticket by Senator Burton K. Wheeler of Montana, further complicates the already complicated and peculiar situation. LaFollette, himself, remains in the Republican party. Senator Wheeler declares that he is still a Democrat, and that, in Montana, he will support for re-election to the Senate, his Democratic colleague, Senator Walsh. So LaFollette and Wheeler, each still claiming a place in his national party, will solicit votes from that party, in behalf of a candidacy which opposes both parties.

This may be good political strategy, but one is entitled to express a doubt.

And certainly it is not the highest political morality.

When the policies and candidacies of any party become so repugnant to a party man that he can no longer give his conscientious support, he is entitled to leave the party, either permanently or temporarily, and to oppose it with all the ability and vigor at his command. But he has no right to claim membership in a party, and then to oppose it actively outside the party.

Perhaps it will be said that this is taking party attachment too seriously. But we hold to the view, that American voters have been trained to look upon party as an instrument for the expression of their conscience and intelligence in public matters. Therefore, in the second degree at any rate, partisan loyalty is close to the loyalty to country and country's interests. When a man palters with his party obligations in any such absurd fashion, he is making light of all the obligations which ought to obtain between men who enter into mutual relations for advancing their country's interests by party rule.

All this does not mean that a man ought to stay in his party one hour longer than he believes in the party's policies and leadership; nor that he should approve, as a partisan, any policy which he does not approve as a citizen. We hold that he has a full right to withdraw from the party, at any hour, for any legitimate reason. Indeed, we feel that the safety of the country depends upon the willingness of its citizenship to look above party. But we do not like amphibians, either on the hustings or—where they now frequently appear—in the pulpit. People have a right to know where a man stands in public life. And no man has a right to claim to be both in and out of a party, a church, or any other institution.

We believe very firmly in the basic integrity of LaFollette, and in the honesty of Senator Wheeler. But we do not believe that this action is political honesty. In our opinion, they have made a serious error in the assumption that they can remain within their own parties for their own advantage, and yet fight their own parties to the disadvantage of these parties.

Both LaFollette and Wheeler have decided to be regular within their states, and irregular outside their states. And under the American idea, that is distinctly unfair.

* * * * *

THE CHRISTIAN STATESMAN holds that, above party loyalty and as the highest expression of national loyalty, is the loyal submission to the Divine Ruler. We feel that if men placed themselves in humble submission before God, and if they would stand out as His servants and spokesmen in this nation, they could rise above any partisanship.

And we had hoped that LaFollette and Wheeler might do something of this kind. But apparently such altitudes are far beyond their reach.

A QUESTION FOR DISCRIMINATING MINDS

There is a great deal of loose talk in the United States concerning militarism and unpreparedness.

And the extremists on both sides seem to abandon reason.

Some, who dwell day and night in the theory of another World War, are strenuous in their demand for universal military training, and for greater preparation by the United States.

And some, among those who are opposed to preparedness, argue as if they desire to have our country throw down all defense and bare its breast to any sinful sword which may be directed against it.

The National Reform Association has been preaching, all through its years, that righteousness is the best protection which any nation can have. We believe firmly, that, if a nation will get right with God, He will preserve it. We hold that the peace of the world can be attained only through the principles of the Prince of peace. But in the meantime—

While we are preaching and striving to bring this nation and all nations to justice, and brotherhood, and peace, and the Righteousness upon which alone these things can be founded, shall our nation be unprepared to withstand attacks which may be directed against her from Europe or from Asia?

We believe it would be sinful for this country to fail in making adequate preparedness. The statement is not susceptible to misconstruction. We say adequate preparedness—not the over-preparedness, or militarism, which is a provocation to other nations; and not an under-preparedness, or pacifism, which would leave us helpless. Adequate preparedness. It is true that this expression is subject to a very wide range of interpretation. But rea-

son has its place in this domain as in all others. All questions of this kind have to be decided upon human judgment; and, in that respect, this issue is not different from every other issue of the day.

We hold that the United States has a divinely appointed mission in the world. It has been the leader in the political redemption of mankind. It has a still higher mission to lead the nations to righteousness. And if it shall, by neglect or by divided counsel, leave itself in such position that its authority in the world can be destroyed by some third-rate power, possessing a more ready military strength or a greater cunning; the mission fails and the nation has been untrue to the God who ordained it.

There is such a thing as an adequate preparation, a preparation which need not include the inculcation of a militaristic spirit. We are so fortunately situated, that it would be difficult, indeed, to inject into the American mind any idea of a war of offense. No other country in the world has anything which we desire to take by force of arms. We have ample domain and abundant resources. It will tax the strength and ingenuity of our whole people for generations, to develop the natural wealth which this nation possesses. Greater opportunities exist here than anywhere else on the globe. So we have only to make sure that we guard our own.

The world paid an awful price in life and property, because we were so totally unprepared eight years ago.

For the want of a few million dollars expended in 1914-16 upon the airplane service, this nation lost \$600,000,000, in a vain and hurried attempt to prepare air craft for use in the war. And we lost, unnecessarily, thousands of the precious lives of our own dear boys.

There is no danger in adequate preparedness, but there is very much danger without it.

THE SOUL OF THE NATION

The system of political science underlying the National Reform Movement seems to belong in a realm to which many good people are strangers. Because this is so, questions of almost every conceivable kind, and relating to almost every realm of thought, are constantly presented for our consideration. We find no fault with these questioners, so long as they are sincerely seeking light. But a word of explanation is due to those of our readers who may suspect us, at times, of trying to lead them into unprofitable lines of thought. We wish to have it understood that all our discussions deal with issues presented by inquirers who think their questions have a direct bearing on the Christian Amendment.

The question with which we must now grapple is, has the nation a soul? If it has, how is it to be defined, and where is it located? Doubtless many people will think this matter entirely too metaphysical to be of any practical value. Some will conclude that, if such questions as this must be settled before a majority of the people are persuaded of the necessity of the Christian Amendment, we have undertaken an impossible task. But the great body of good people will not be greatly concerned about the metaphysical aspect of the problem. They reach their conclusions by a more direct route. They know that God reigns and that His law is supreme. They know also that we are enjoined to acknowledge Him in all our ways, and that we cannot escape the obligation here imposed, by entering into associations of any kind.

But there are people who contend that individuals, alone, can sustain relations to God and His law; that religion is simply a personal matter between the individual and God; that the Christian Amendment is based upon the idea that, in some peculiar sense, the nation is a person, has a

soul, and is under much the same kind of a religious obligation as rests upon individual men and women. These people do not hesitate to deny that the nation is a person, and that it has a soul. They immediately follow these denials with the bold assertion that there is no moral obligation of any kind resting upon the nation as a corporate body, that the Christian Amendment is the expression of a fanatical idea entertained by a set of well-meaning but mistaken people, and that it would be a serious error ever to incorporate it in the national Constitution. Our purpose is to show that the nation has a soul, and that this soul must, and does, perform important religious functions.

There is an old and familiar saying that "Corporations have no souls," of which the modern version is "Corporations have no souls to save or bodies to kick." In tracing the history of this saying, we found that it originated with Sir Edward Coke, Lord Chief Justice of England, who died nearly three hundred years ago. It occurs in his decision in the case of Sutton's Hospital. What Coke said was this: "A corporation aggregate of many is invisible, immortal, and rests only in intendment and consideration of the law; and therefore (in 39 H.6, 13 b, 14,) a dean and chapter cannot have predecessor nor successor. They cannot commit treason, nor be outlawed, nor excommunicate, for they have no souls." It is quite evident that Lord Coke had no thought of denying that nations have souls, as is done now by some people who may think they have the decision of Coke to back them up in their denial. He was thinking only of corporations, which are the creatures of law; and not at all of nations, which are the creatures of God.

It is quite probable that people who deny that nations have souls, entertain a narrow and erroneous idea of the

meaning of the term. According to authorities of the first rank, the word "soul" has three meanings. It is used (1) to designate a refined and intangible material being; (2) to designate the human spirit; (3) to designate the totality of psychical phenomena connected with one individual or one body. The mistake of our critics is in denying anything to be a soul except the human spirit. Starting out with this erroneous conception, they have no difficulty in reaching the conclusion that the nation has not a soul, since their major premise is that only individual human beings can have souls.

Suppose we take the word in the third sense given above, and say that the soul of the nation is the totality of psychical phenomena connected with the national body. Surely, no one at all familiar with psychology will raise any objection. But, while the great body of modern thinkers will doubtless agree with us, there is a body of thinkers who are hyper-orthodox in such matters, and who persistently reject such an idea as savoring too much of what may be called "new thought." But the truth is that this thought is older, by a good many centuries, than the thought which rejects the doctrine that the nation has a soul. And, except when engaged in controversy about national obligation, people generally talk and act on the theory that this doctrine is true.

In proof of our contention, let us examine some of the literature bearing on this matter. There lies before me, as I write, a Baccalaureate sermon preached by Dr. S. B. McCormick while he was Chancellor of the University of Pittsburgh, the theme of the sermon being, "The Soul of the Nation." On a book shelf near at hand, is a volume by Dr. Henry Van Dyke entitled "The Spirit of America." In another volume close by, consisting of a collection of papers and addresses, there is a quota-

tion from the famous French priest, Pere Hyacinthe, in which he says, "What I admire most in the State is its soul." Dr. J. R. W. Sloane, in an address on "The Moral Character and Accountability of the Nation," delivered this opinion: "That the State has no soul is the dictum of an atheistic political theory." Still further, he declared that "Moral principles are the soul of a nation; these are the informing spirit that mould its various elements into a compact unity, and that bind them together with bands stronger than steel. Eradicate or weaken these, and the elements of decay at once seize upon it, and the vultures of ruin hasten to batten upon the carcass." Perhaps it would be more accurate to say that the totality of the psychical phenomena manifested in the general acceptance of such great moral principles as justice, honesty, virtue, truth, patriotism, love of man and fear of God, constitutes the soul of the nation.

If we enter the field of political science and the social sciences generally, we find that the great works that have any real and lasting merit are based upon the doctrine that the nation has a soul. In Dr. J. M. Coleman's book entitled "Social Ethics," there is a chapter entitled "The Social Mind," and another entitled "The Social Conscience." These titles indicate that the author believes that the nation has a soul. And the discussion of these topics presents great historical facts which show, beyond question, that this doctrine is true. Take this expression by way of example: "History is shaped primarily by ideas, by psychic influences; it is a development of the social mind." The expression "social mind" is just another term for "national soul."

In his work entitled "The Principles of Sociology," Prof. Franklin H. Giddings, of Columbia University, has a chapter on "The Social Mind," in which he discusses the various psychical

phenomena which characterize the social body as a whole. While he refrains from using the term "national soul," he uses many expressions which mean the same thing.

There are certain attributes which all political writers agree belong to the nation, and which can belong only to its soul. It is generally agreed by these writers that the nation has "will." Professor Willoughby says, "The State, strictly speaking, is essentially psychic rather than physical. It represents a will rather than a physical being." "The origin of the State must be conceived as an act of a People rather than of individuals. The existence of a common or 'General Will' must be predicated, and the creation of the State held to be due to its volition." Professor W. S. McKechnie, speaking of the origin and nature of the State, says, "Only in the universal Will, acting on righteous moral principles, can a sure foundation be found for it."

It is generally agreed that there is such a thing as national feeling, which is another psychic attribute. Professor Giddings makes this statement with reference to the feeling of patriotism: "The existence of society depends on its unity, and when its integrity is threatened, the community shows itself ready to make any sacrifice that may be necessary to save union. The most splendid examples of social feeling have been the patriotic enthusiasms that have been aroused by the threatened disruption of nations." If the nation has no soul, in what does this feeling inhere?

National consciousness, which is the principal intellectual attribute, is also an attribute that can belong only to a national soul. There are lengthy chapters written to set forth the nature of this attribute. It was the consciousness that we are, and of right ought to be, a free, united nation, that led

to the Revolutionary War to gain independence, and to the Civil War to preserve the Union. It was a combination of all three of the attributes just mentioned, that led this nation to join forces with the allied nations of Europe "to make the world safe for democracy." If the nation has no soul, how can history be explained?

It may be said, that the mere collection of opinions by writers on social science proves nothing. But the statements quoted are, in themselves, unanswerable proofs of the view for which we are contending.

One of the strange features connected with this discussion is the fact that there are writers who admit all the essential elements of the doctrine that the nation has a soul, and who yet deny that it is a moral person. We are not deeply concerned about the mere use of words; what we are concerned about is the truths which words are intended to express. The essential truths here involved are these: the nation is some sort of a being in which we are all deeply interested; it has rights which other nations must respect; it owes duties to other nations; in international law it is always treated as a moral person; John Bassett Moore, one of the greatest living authorities on international law, sanctions the use of the expression; the Supreme Court of the United States, in an important case in 1878, quoted the expression with approbation, and rendered a decision touching the financial obligations of the State of Tennessee, based upon the truth involved. If nations, therefore, have all the essential attributes that belong to a soul; if they must act like moral persons in their dealings with one another and with their citizens; if, in all human relations, they must be, and are, treated exactly like moral beings; why should any objection be urged against the use of the terms

which properly express the ideas intended?

But since the Christian Amendment deals with supposed relations between the nation and God, it is necessary to the completion of the argument, that we consider how God regards nations. Does He speak of them as having souls? Does He treat them as moral persons? In the Second Psalm, speaking through David, He asks, "Why do the *nations* rage, and the *peoples* imagine a vain thing?" In the book of Revelation (11:15-18), in the paragraph setting forth the proclamation that the kingdoms of the world have become the Kingdom of Jesus Christ, we read that "the *nations* were angry." Certainly the anger of individual citizens is implied; but the statement is that the nations, themselves, were angry. An attribute is here credited to nations, which can belong only to souls. Nations are doomed to destruction if they *forget* God. (Psalm 9:17). Here again, an attribute that only souls can possess, is ascribed to nations. The prophets uniformly speak of nations, as beings possessing moral qualities, and as dealt with for their sins. Isaiah sets forth the burden of Babylon, of Moab, of Damascus, of Egypt, and of other nations. Amos speaks of the transgressions of Damascus, of Gaza, of Tyre, of Edom, of Moab. In His providence, God uniformly deals with nations as great moral beings. No other view will explain either the Scriptures or history.

Now, of the things we have been writing, these are the principal points: people quite generally think and speak of nations as having character, and therefore as moral beings having souls; writers almost universally ascribe to nations attributes which can belong only to souls, and discriminating writers actually use this and equivalent terms in describing the essentials of political societies; the Supreme Court of the United States, in an important

decision, has sanctioned the doctrine, that the nation is a moral person, and has required a state of the union to act accordingly; nations find that, in their international relations, they must act as moral persons having souls.

In addition to all this, God deals with nations as moral beings having souls, and requires His ambassadors to do likewise. What we insist upon is, that, in the framework of government and in the life of the nation, the United States conform to the facts here presented.

Surely nations have souls.

Is the soul of America right with God?
R. C. W.

A GOODWILL GOSPEL MESSAGE

In another part of this magazine, is published a quotation from the remarkable address delivered by Mr. W. S. Horner, of Pittsburgh, Pa., before the second annual meeting of Sheet Steel Executives at White Sulphur Springs, West Virginia, on the 13th day of May, 1924.

We call the address remarkable, because it combines in rare degree the essential practicalities of the most stupendous business in the world, and the finest spiritualities of the highest aspiration in the world.

Mr. Horner is a notable business man, a leader among captains of industry. His keen analysis of the situation of the Sheet Steel Industry, made in this same address, would entitle his paper to a place upon the table of every man similarly engaged; and a profound study of the entire address cannot fail to impress upon any intelligent mind the difficulties, the dangers, the losses, the triumphs, the increases, and the blessings attendant upon the making and the distribution of steel. But we are not so much concerned with that part of the paper that deals with technical accuracies, valuable as it is,

as we are with the fine social and spiritual views expressed by Mr. Horner.

He sees in the making of steel, not the mere tonnage of inert material, but the making of comfort and progress and justice for the human race. He senses the responsibility which power and success impose upon men. And he defines in clear terms, the spirit which should animate men and institutions in their reach upward and outward for the fatherhood of God and the brotherhood of men.

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THE CHRISTIAN STATESMAN is particularly pleased to publish this quotation from the speech of Mr. Horner, as one more shining evidence that the great industries of the land are moving

by steady processes toward a condition of justice for all.

This magazine holds that social progress is attained by just such evolutions, and not by revolutions. We count the address of Mr. Horner as a greater advancement toward the rights of men, than is to be found in all the communistic doctrines that were ever preached from all the soap boxes in the world. And, certainly, such a gospel of goodwill can bring about more justice for the toiler, more security for the employer, and more consciousness of the dependence of both upon Providence and upon each other, than can ever be attained through murder and destruction by the Cheka in Moscow, or by organized or unorganized brutality and ignorance elsewhere.

GOD IN THE NATION'S LIFE

[Baltimore Sun]

*Putting God in the nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the "preacher air,"
Scoff as you will at the Bible tang,
It's putting God in the nation's life
That will keep it clear of the crooked "gang."*

*We've kept Him out of its life too long,
We've been afraid—to our utter shame—
To put Him into our speech and song,
To stand on the hustings and speak His name.
We've put all things in that life but Him,
We've put our selfishness, pride and show;
It is time for the true ideal to come,
And time for the low ideal to go.*

*Putting God in the nation's life,
Helping us think of the higher thing
That is the kind of speech to make,
That is the kind of song to sing.
Upward and forward and let us try,
The new ideal in the forthright way—
Putting God in the nation's life,
And putting it there in a style to stay.*

Mrs. Shepard's Letter

One of the most unique and interesting experiences of my life occurred on July Fourth of this year, and it gave me one of the greatest opportunities to present the splendid program of The National Reform Association and to receive such a response as comes but seldom in one's public life.

On this particular day, Dr. Lyell Rader, the "Scavenger Chemist" and one of the most consecrated of laymen, invited one thousand people to his beautiful home in Maywood, New Jersey, to enjoy a barbecue, and to listen to an all day's program presented by notable persons coming from every walk of life.

At noon the guests were served with three fine barbecued year old lambs; 2,000 rolls; 1,600 wieners; 20 gallons of coffee; 20 gallons of lemonade; and an abundance of cake and cookies. Under a beautiful cluster of trees, sufficient seats were provided for all who came; and, from the side porch, music and speaking continued throughout the day.

Among those entertaining during the day, were Joe Justice, the converted Jew, of the mission in Chinatown, who gave many of his own original songs in his own inimitable way, the last one of which "In Chinatown," made a most lasting impression; Jack Carrol, from the Midnight mission, and known as "Icewater Carrol"; Al Crawford and wife, with a group of their own singers from the Plaza in Philadelphia, (Mr. and Mrs. Crawford testify in trains, on ferry boats, and are the only licensed workers on the board walk in Ocean City); groups of workers from the Greek and Hungarian mission on 38th St. and 8th Ave., New York City; Mrs. Cleveland, a fine singer and the head of the Sarah Wray mission on

25th St. and 8th Ave., New York, said to be the most successful mission in the world conducted by a woman (she conducts also the Sarah Moore farm in Lebanon, N. J., where any one sick or in need may find a harbor); the Boyle family from West New York mission; Rev. Hoyt and his followers from Elizabeth; John E. Weiss, a fine cornetist; Miss Frances Rader, pianist; and Rev. Beatie as leader of the music—all these talented people made a program that could not be equaled anywhere else in the world.

Dr. and Mrs. Rader, with their orchestra composed of their own four young people, are doing a great work with their Bible study all through New York and vicinity. Dr. Rader's slogan is "Let the Bible Get You."

I had one hour in the afternoon to present "The Mormon Menace," before worth while people from twenty-five different cities; and the message will be carried by these splendid mission workers to many places where I could never go.

While in New York, I had the privilege and the honor to speak in "Old Tent Evangel," on three evenings, to thousands of people. For twenty years, under the leadership of Rev. G. W. McPherson, this center for evangelism has done its powerful work, and the most noted speakers of the world have been called to this tent to contribute to its summer program.

I had a most disagreeable attack made on me by the Mormons, on the second evening. It was made by a woman, who was actually vicious in her remarks; but others took it up, and the Mormons were put to rout without much trouble. I was offered all sorts of escorts to take me to my hotel, but I assured every one that I was in no danger. Policemen seat-

tered the Mormons when they tried to hold a meeting near the tent at 95th and Broadway.

Dr. J. M. Tibbetts of the Boston branch of our Association conducted a week's program at Old Orchard camp meeting grounds near Portland, Maine. It was put on under the head of "National Evangelism — Making Christ King." In his addresses, Dr. Tibbetts presented the program of our Association. Dr. Lyell Rader spoke daily on the Bible, and made a profound impression. This was Dr. Rader's first visit to Old Orchard, and many have asked for his return. I spoke every night on some phase of the Mormon menace, and it was gratifying to see the deep interest that the Mormon question has aroused, not only in Maine but throughout New England. There is a well-determined effort to stop all Mormon propaganda in that section of the country.

The work goes on and ultimate victory is assured. When Jesus Christ rules in the heart of man, there will be no room for cults and isms.

Lulu Loveland Shepard.

A MESS OF CROW FOR THE WETS

BY HON. CLINTON N. HOWARD,

Chairman of the United Committee for Dry Platforms

Comment on the recent Democratic Convention

The outstanding victory for the Drys, at the Democratic Convention, was in the nomination of Governor Charles W. Bryan, of Nebraska, as Vice-President.

Therein is cause for mutual gratification on the part of all the friends of Prohibition. Charles W. Bryan is the Pinchot of the Democratic party. If anything, he is dryer than his brother William Jennings, who was the dominating member of the Committee on Resolutions, and an insuperable

barrier to the machinations of the Wets. Politically, Charles W. Bryan, got a better dry start than his brother. He began his political career as a party Prohibitionist, was a delegate to the greatest national convention that party ever held, nominated Gen. Clinton B. Fisk at Indianapolis, back in 1888, and has been a consistent Dry ever since.

It is certainly a bitter mouthful for the Wets to have a Bryan, any Bryan, on the ticket nominated in New York! Those who were exulting on the last day of the Convention, over the "defeat and elimination of Bryan," find themselves with two Bryans on their hands instead of one, each one more dry than the other.

In discussing the platform, on the first day of the Convention, Mr. Charles W. Bryan, in the headquarters at the Waldorf Astoria, said, "The candidate is the essential thing. A wet man would accept the nomination on any platform, and a dry man would give you a dry administration despite the platform." Little did we imagine that we were talking to the bone dry nominee at that very time.

The fact that he was the first choice of the head of the ticket, adds to the significance of the victory.

In view of the uncertainty of life and the frequent elevation of the Vice-President to the Presidency, the nomination of Mr. Bryan, in the event of his election, would give us a great sense of security. And, at least, the Senate would have a bone dry president.

A rum treaty, similar to that recently concluded with Great Britain has been made between this country and Germany. An agreement has also been made between the United States and Canada intended to prevent the smuggling of liquor and narcotics from the Canadian border into this country.

Why the Submarine?

BY BENJAMIN JENNE

The United States has just launched at Portsmouth, N. H., "V-I", one of the largest submarines in the world. Its length is 341 feet and 6 inches; its breadth is 28 feet; its tonnage is 2,164; and its speed is 21 knots. It can keep up with the fastest of the battleships of our Navy or any other. It can cruise to any distance as an attendant upon the fleet. The claim is made that it can out-maneuver, out-speed, and out-fight any other submarine in existence.

And now recurs the question, why the submarine?

Here we are praying for peace and striving for peace. This nation leads in the peace sentiment for all the world. Our nation is throwing all its influence in favor of a righteous understanding between the governments of the world, to lead them into a respecting and self-respecting fraternity. The churches, the magazines, the political speakers, are uttering ten thousand pleas every day against war, and against all preparation for war.

Then why the submarine?

This is the reason. Under the agreements at the conference on naval armament held in Washington, D. C., at the call of President Harding three years ago, certain very definite and helpful restrictions were made upon the building of capital ships. And a certain ratio was to be maintained between the powers, and all excess of capital ships was to be junked. But no limitation was placed upon the building of submarines.

The battleship, without the attendant submarine, might be worse than useless. If we have the one we must

have the other. And, until we can bring the rest of the world to a relinquishment of the battleship, we must keep our preparation in accord with the conclusion reached by that conference and confirmed in the succeeding treaties.

It is easy for people to say that the way to disarm is to disarm; and it is easy for folks to recommend that the United States shall lead the way. But our view is that she must lead the way, only in so far as she herself can go with safety. It would be too late to build a submarine intended to guard a battleship, after the battleship had been sunk by the submarine of some other nation.

And none of this is an argument in favor of war or of over-preparedness.

I hold to the National Reform principle which declares that the best protection is national righteousness. I believe that the nation ought to submit itself to the Divine Ruler. I maintain that only in such submission is safety for this or any other nation. But until other governments can be brought to a consciousness of their moral and economic duty to disarm, to be followed by effective disarmament, this nation is not serving God and performing its mission, if it unbuckle and throw away its armor and bare its breast to the sword of the cruel and ruthless conquest.

Let us go to complete disarmament as rapidly as we can induce the other nations of the earth to join in that disarmament. But let us not, in our own innocence of any desire for conquest, forget that other nations have not yet reached that altitude of contentment and of integrity.

The Religious Issue at the Democratic Convention

BY JUNIUS CHANNING QUINCY

The so-called "religious issue" was raised at the Democratic Convention, in June, in New York City. And it was raised by the very people who said they did not want it, and who swore that other people were bringing it into evidence.

One may speak quite plainly, because one can speak with truth and soberness and without prejudice.

In behalf of Al Smith, the statement was made that he was being opposed because he was a Catholic. That dragged the issue into activity.

Up to the time of this cry from Catholic quarters, no such issue existed. But when Protestant citizens, advocating other candidates for good and sufficient reasons, voiced their opposition to Smith for good and sufficient reasons entirely outside of his profession as a Roman Catholic, they were charged with religious prejudice. Quite naturally and properly they resented the imputation, and then they looked more deeply into the case itself.

They found that, practically speaking, no Catholics were supporting other candidates. They found that, while many Protestants were friendly to Smith, no material help was being offered to any other candidate by Roman Catholics or by the Roman-Catholic-influenced public press.

It was thus that the issue was made, and made by the Roman Catholic propagandists themselves.

Further revelations intensified the feeling of antagonism. It soon came to be a well founded belief, that the Convention had been procured for New York City, largely because of the idea that Smith would stand a better show

there than anywhere else; for there he could command a considerable section of the public press, he could command all the noise, and he and his friends could command the admissions into the convention hall.

It became evident early in the Convention, that whole gangs of toughs and "plug uglies" were being admitted to the hall, without tickets and sometimes to the exclusion of bona fide ticket holders. On the Fourth of July, the chairman, Senator Thomas J. Walsh, admonished the doorkeepers on this point, and said that drastic measures would be adopted if the doorkeepers continued their practice. A few hours later he made a second apology practically retracting the first, but leaving its full impression upon the public mind. It looked as if, in his fairness as chairman, he had gone further than the plotters were willing to allow him to go, and that, to make peace with them, he had been obliged to make a retraction in words.

It was soon charged that the most infamous practices were prevailing at the Convention, and that all kinds of entertainment were furnished to the delegates by the Smith boosters. According to the description of one observer, the direction for this entertainment consisted of "go as far as you like." In plain words, if a delegate wanted or could be coaxed into shameful things, they were ready for him; and the further he wanted to go or was willing to go, the more the gang put its toils around him.

The whole thing was a disgrace to the United States, and the responsibility of it rests directly upon the gang,

whether Roman Catholic or Jewish or atheistic, which wanted to put Al Smith at the head of the Democratic ticket.

I have no prejudice against the Catholic or the Jew. I have many friends who belong to the Church of Rome. And I have many friends who are orthodox Jews. But, just as surely as one has a right to criticize Christians whose practices are injurious to the best interests of the country, just so surely one has the right to comment upon, and to criticize, the maleficent activities of Jews or infidels or Roman Catholics, who, by any kind of combination or plot, are seeking to overthrow the will of the people of the United States, and to change the ideals of this nation.

Except for its immediate consequences, I am not sorry that the conspiracy went to its shameful lengths. It may have injured some individuals; and it presented a sad spectacle before the world. But its eventual good is beginning to be apparent. It will be a long time before New York can get another national convention for any one of the great parties. And probably it will be a much longer time, before any combination directed by Roman Catholic intrigue, will raise the "religious issue" in the United States, with the idea that Rome can profit thereby.

The people of this country are now on their guard.

Mrs. H. H. McClure of Kansas City, president of the American War Mothers, has pledged to Secretary of War Weeks, the support of the organization in the observance of National Defense Day, September 12. The War Mothers believe that preparation is better than reparation.

WORK AND PRAY FOR THE BIBLE IN SCHOOLS

In the face of the organized onslaught upon the Christian ideals of the nation, by the American Secular Union and various other atheistic influences, and by anarchists and other law-defiers; and in the face of certain ecclesiastical opposition to the use of the Bible in the public schools, it seems imperative that we no longer depend upon unwritten customs, as in the first century of our national life, but that all Christian patriots unite, in a nation-wide campaign for the mandatory reading of the Bible in every public school in every state of the Union. To this end Christian patriots should labor and pray.

FOR PROTESTANT UNITY

Do you believe in Protestant ideals and institutions? Do you desire their protection and perpetuation? Clip this Coupon and send it to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. On request you may also obtain as many pledges as you desire for signature by your friends.

This is a Christian nation.

This is a Protestant Christian nation.

Its ideals and its institutions—its laws and its customs are Protestant.

I favor a closer unification of Protestants for the maintenance of the Protestant character of this nation.

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The Nature of Genius

BY CHARLES A. INGRAHAM

Like electricity, genius is hard to explain; its derivation and manner of exhibiting itself have ever been a mystery and will ever so remain. The claim of atavism, the leaping of the gifts of a forebear over intervening generations to shine suddenly in an unexpected individual case, is inadequate to explain the phenomenon; neither can the physiological theory that the genius owes his powers to an extraordinary development of the nervous system be maintained. Even these gifted ones themselves are unable to explain the afflatus by which they are able to say and do things far beyond the abilities of the average man, and in many or most cases are unassuming persons who do not realize that they are accomplishing anything remarkable.

The reason of this is that the genius, having a greater range of mental and spiritual vision than the ordinary individual, easily and naturally observes conditions and truths which the other part of himself is unable to make out; to the genius, the host of people are as if near-sighted. The genius really originates nothing, he simply sees further into material, intellectual, moral and spiritual spheres than those around him, for when these discoveries are once pointed out, the world accepts and rejoices in them.

Like meteors which from heavenly, unknown places, fly on beautiful paths of fire through dark night to the earth, so geniuses with shining gifts come as unheralded celestial vagabonds into the mental and moral gloom of the world; not, however, to quench their light and lie dead and cold in the land, but to blaze on forever as beacons of help and progress. For genius is a living, undying, prolific thing,—it is

of a spiritual, religious manifestation; there is, indeed, nothing more strange in it than the intense heavenly-mindedness of many Christian men and women. All people have in them both a spark of religion and a gleam of genius which may be encouraged to rise into a flame, or smothered with worldly stuff; for genius—like religion—cannot burn this kind of fuel, but develops heat and illumination only as it is provided with suitable elements. Just as self-sacrifice and service are leading characteristics of religion, so these same qualities are conspicuous in the lives of geniuses from remotest times. Ever they have been willing to toil and suffer for the world of men in their efforts to remove abuses and introduce reforms, and ever ready to die for their convictions rather than to renounce them.

While it cannot be denied that there have been many men of extraordinary endowments who have led in some respects unworthy lives, it will be generally if not always found that the main bent of their influence has been for the happiness, edification and uplift of humanity. And though in the great fields of art, science, literature and invention, where geniuses mostly flourish, many of these distinguished persons have not been Christians other than nominally, they have yet, in pagan as well as in evangelical times, manifested the religious spirit. Moreover, it is in Christian lands that the greatest of geniuses have arisen and in the largest number, for in such nations are better conditions for their development, and greater encouragement for the exercise of their gifts.

Genius is not a gratuitous endowment which arrives at its ultimate powers of itself, but is partly acquired.

The greatest work of superlatively gifted men and women has been wrought only after long periods of preparation and by arduous toil, so that it has been said that genius is but an infinite capacity for taking pains. Genius is a divine germ which must be cultivated, digged about and fertilized in order to produce the fairest flower and fruitage. "A man of genius," says Bulwer Lytton, "is inexhaustible only in proportion as he is always nourishing his genius. Both in mind and body, when nourishment ceases, vitality fails."

We live in an age of talent and we are worshipers of it, an idol before which we prostrate ourselves, though it is a deceitful thing, in and behind which are concealed devices for deceiving the votaries, after the manner of ancient pagan deities.

Genius is inspirational and heavenly, while talent is utilitarian and worldly. Genius is bold and outspoken, talent is cautious and sophisticated. Genius dives to and and rests upon the kernel and final substance of things, talent is absorbed in and satisfied with mint and cummin while neglecting the weightier matters. Genius is a bird, ever flying in the light of the sun; talent is a grub gnawing, gnawing, but never attaining far above the ground. Genius is the rose, talent an artificial, painted one. Genius is the landscape in all its natural beauty, talent is a poor picture of it. Genius is the open country which God made, with meadows, forests, lakes and mountains; talent is the city, which man made. Genius is like an acorn which a squirrel dropped in fallow ground, talent like a kernel of corn planted in the smooth, soft field adjoining; during the summer the corn grew rapidly to maturity and had golden ears for the harvest, but the tiny stem of the acorn had hardly lifted itself to be observed and was overtopped by the wild grass and the weeds around it; in the winter it was gnawed by rabbits, but in

the warmth of summer it shot up a few inches higher and little by little, year by year, it grew to be a stalwart oak, and after a century had become mighty in its unassailable strength; its roots sank deep and tapped the springs of pure water and embraced the eternal granite, its branches extended wide and high and appropriated the light of heaven and the rain and dew thereof; at last, when it was at its maturity and cut down, its timber went to the manufacture of beautiful furnishings, to become heirlooms, choice and cherished.

Talent, however, has the far lead in this day and is infinitely more conspicuous than genius, just as there are a hundred thousand stalks of corn carefully planted, where there is but a single oak tree, which, on abandoned ground, without aid and exposed to vermin of various kinds, has at last arrived at proportions which make it the ornament of the meadow and the admiration of men.

The children of genius are to be protected and cultivated; how many of them have perished of neglect, physically, intellectually and spiritually! Ever they have been despised and even persecuted. The prophets of old were geniuses who, with intuitive souls, beheld the drift of things—that righteousness meant every kind of success, and evil, every kind of misfortune. It was to these persons that God communicated his messages and they were hated for telling the truth. All reformers are geniuses and prophets; many of them are now in our midst, and they will continue to appear as the conditions of the world have need of them. They are men and women who, in the face of mockery and hate, insist on being heard, and they proclaim the truths the utterance of which they are unable to resist. After long years of struggle, themselves, perhaps, having gone to their graves, they are vindicated by the success of the meas-

ures they championed. Let us cherish these peculiar people and listen to their teachings, thus saving the land, rather than cast stones at them and bring misery upon the nation.

Unfortunately, much of our higher education conduces to the development of talent and to the discouragement of genius. Talented persons are multiplying while geniuses are diminishing. The rarer, nobler and individualistic characters are being smothered by the thick growth of smartweed. Is it not true that the courses of study pursued in our higher institutions of learning tend to the sharpening of the perceptive faculties, rather than to the cultivation of the reflective, sentimental and ethical elements of the mind?

Can it be denied that ferreting the grammatical intricacies of dead, pagan languages, and the dogging of tricky mathematical problems, all for no other purpose than that of disciplining the mind, have a tendency to contract and weazen the intellect, to lend it a keen edge with which to carve its ambitious way through the unsuspecting and unprepared ranks of society? All this is microscopic education at the expense of telescopic culture—a sort of crystal-gazing that deludes the student into the idea that all there is of value is of the mind, forgetting the soul and the higher things associated with it.

But it is only here that genius has her habitat and can thrive; she is not greatly concerned with grammar and language—they are constantly changing—in a way genius manufactures her own. The same may be said of problems, she has use for them, realizing that the fundamental ones are unsolvable, and darting her ray of piercing light through the accumulations of dust-laden, superficial rules, forms, ceremonies and conventions, into the very heart and center of the dispute or difficulty, she proclaims her intuitive message.

How small an equipment of education suffices for the accomplishing of great results, when men have the genius and the will! And genius ever has that tireless energy which compels the doing of its bidding—it gives its votary no rest until the burden of the thought or work is contributed as seed into the mind and the activities of the race. This is not the way of talent; its methods, taught by its education and developed by its practice, are subjective and selfish, rather than objective and philanthropic. We have really too much talent, so much more of it than we need that it is choking rather than feeding the fires of genius.

In every field of thought and human activity there is a crying demand for a higher general grade of mind than our present systems of education are affording. Talent has been abundantly tried and found wanting. Under its policies a destructive World War was staged, the bitterness and grief of which are still with us. Talent is powerless to heal the festering wounds, or to bring peace, order and prosperity among the distracted and suspicious nations of Europe. Genius is needed among our rulers, diplomats and legislators, kind, liberal, tactful, broad-minded genius, deriving her counsels of wisdom not from the talented thoughts of men, but from the teachings of history and the Oracles of God, which latter certain smart theologians seem to consider entitled to no great reverence. From literature, art and science, genius has largely departed; and talent has converted the first into fads, corrupted the second with nudity and debased the third with infidelity.

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But the genius of America is not dead, but sleepeth; the spirit of the Pilgrims and the principles of the forefathers will yet revive in the United States, and in dignity and power will reassume their authority among the people.

The Diagonal of Personal Liberty

BY OWEN F. THOMPSON

There is a barefoot boy coming. Say, let us try and get our brains clear before he gets here, for you never can tell where a boy is going to catch you up.

Well, then, What is a diagonal? A diagonal is "a straight line or plane passing from one angle or corner to any angle or corner not adjacent to it." That definition is from "An Authority" and is put in quotation marks to show that only one person composed it and understands it. The real definition for a diagonal is; "*The path that cuts across lots.*" The picture of a dozen diagonals springs into your mind at once from that. Also, you will remember that, by each such path, there stands an ominous sign-board bearing the inscription, "Keep Off the Grass." But what boy ever followed a sign-board when there was a path across lots to follow? And what landowner ever had personal possessions or personal rights that cut across the rights of a boy?

Remember, then, that there is such a thing as personal liberty, and a very dear thing it is to every one of us. A long battle has been fought for it through the world's history; and a great price has been paid for it; and it is ours to treasure and preserve. But remember, also, that there is a *diagonal* in every personal liberty—a path that cuts across lots,—and the diagonal generally takes precedence. You can put up all the signboards that you have a mind to, with their threadbare message; but there will be fresh prints of bare feet in the dust of that path the next time you come along, in spite of all your claims of personal possession and personal

liberty and personal rights. "Isn't this my lot?" "Yes, sir, to be sure it is your lot—with a *diagonal*."

"Well, then, how does it work," says the boy, "with grown folks, who wear shoes with nails in them? Are they allowed to cut across lots when the sign is up?"

A railroad company asks permission to run a track through a certain district. The landowner says, "No, this is my land and there will be no railroad through it." The company asks for authority, and the state representative comes down and says to that man, "Yes, this is your land. The deed is good and is in your possession. All your natural rights in a sole possession are inalienably yours here, but—this land has a diagonal in it that you, evidently, have never noticed. The state has a prior right in this land, and has given the railroad company the privilege of cutting across lots for the good of the commonwealth. That does not deprive you of your personal possession, for you are paid for the land; nor does it destroy your personal liberties nor take away your personal rights. It only gives the precedence to those rights that have first place."

Personal liberty, then, is an inalienable right and no one may deprive us of it. No, surely not; yet they may run a diagonal through it. Or, in other words: others may have rights that cut across *your* lots and all your signboards will not keep them off.

"I have the right to be a cannibal if I so choose!" Surely you have, a perfect right. You can be the most horrible cannibal that the wilds of Borneo or the Islands of the New Hebrides ever saw. You can be such a

cannibal as to put Friday's relatives to shame. It is your inalienable right. You have just as good a right to be a cannibal as I have to like fried chicken, but—you do not have the right to practice it on any human being. That is where the diagonal comes in. That is where the rest of the people cut across your lots.

"I have the right to be a drunkard if I choose." Surely, you have, a perfect right. You can be a drivelling drunkard; a beastly drunkard; a vomiting drunkard; a sleeping drunkard; a raving drunkard; a selfish drunkard; a godless drunkard; a hopeless drunkard. But remember, you may not be a drunkard on other people's property. You may not be a drunkard in other people's presence. You may not be a drunkard working in other people's business. You may not be a drunkard while you are responsible for other people's property or reputations or characters or lives. You may not be a drunkard in your home. You may not be a drunkard in the street. You may not be a drunkard on the train. You may not be a drunkard in church. You may not be a drunkard in prison. You may not be a drunkard when it would dishonor your Creator. The only place you may expect to be a drunkard undisturbed is *in a drunkard's grave*. Oh yes, you have a perfect right to be a drunkard—but you do not have the right to practice it at any time or in any place where it will harm or offend another. That is where the diagonal in your personal liberty comes in. That is where the rest of us cut across your lots.

"I have the right to be a polygamist, if I want to!" Surely, you have a perfect right. You can be a polygamist of the deepest dye. You can believe in polygamy. You can stand for polygamy. You can shout for polygamy. You can be a polygamist morning, noon and night; winter and summer; year in and year out; now, *always* and forever,

but—you cannot practice polygamy among our women. That is where the diagonal comes in. You have inalienable rights vested in your personal liberty, but do not forget the path that cuts across lots. And do not forget that 999 persons out of a thousand in our land are traveling that path, and intend to keep on traveling it.

"I have the right to believe that the Bible is a legend; and that Christ is not God, and that He did not atone for sin nor rise from the dead; and that salvation is by way of evolution and not by substitution." Yes, surely you have that right. It does seem strange, yet it appears to be the fact, that, while a man cannot choose his own parents, yet he can choose his own ancestors farther back. He can trace his genealogy back to God through Jesus Christ, or he can trace his genealogy back to the oyster through the ape. That is his business of course,—whether a man likes oysters. It is all owing to how they are served, as Mutt would say. Yes, you have the right to be an Agnostic, an Infidel, an Atheist, a Modernist, to believe anything or to disbelieve anything you like. But, remember this, you do not have the right to hold those beliefs when you are preaching to Christian people, from the pulpit of a church that holds the old faith of our fathers, nor—as a minister, under the vows that bound you to the old faith of sonship in Christ and cleansing in the blood. That is where the diagonal comes in again. There is a path across your lots and, Oh, beware that you hurt not the little ones whose bare feet leave their imprint there!

"I have the right to be a Bolshevik and to believe in anarchy and destruction as a means for bringing the greatest happiness to the greatest number in the world!" Surely you have that right. Personal liberty is a precious thing, gained at a great price, and no

one would wish to deprive you of it. But you have not the right to practice Bolshevism on any square foot of land or water on the face of the globe. You can steal your own possessions, or wreck your own property, or spoil your own life—if you can do it without harming any one else or dishonoring God. But you have not the right to practice Bolshevism in America or Russia or Germany or anywhere else in the world, when by doing so you would harm another. Of course you have the right to be a Bolshevik—with a diagonal. But remember, that path across lots is going to be well traveled; for God has chosen the diagonal for His path as He cuts through selfishness to sacrifice.

"I have the right to be selfish and mean and unreasonable and ungentlemanly and snappish and irritable and anything else I want to be!" Yes, surely you have, but—Oh, but surely, of us see the diagonal now and what it means! We are all children together, and there is not a boy in town but knows all the paths that cut across lots. Let us believe in personal liberty and personal rights; but let us also believe in the rights of others and give first place to first rights. We have to get along with each other some way, and that is the easiest way and the only right way to get along.

As a matter of fact, it is customary in most communities for people not to insist on practicing all that they claim as their own personal rights. They sometimes forego that privilege for good reasons known to themselves. I saw some snake eaters once. It was a most impressive sight. Oh, how we were thrilled to hear the man at the door shout, "They eat them alive and they eat them dead. Romeo and Juliet, they eat them alive. They eat snakes. They eat them from the wilds of Africa. They eat them from the jungles of

India. It takes twenty snakes a day to keep them alive. They live on snakes. They like snakes. They eat snakes. They are snake eaters." But as a matter of fact they had evidently finished before we went in and had not commenced again when others entered, for neither I nor any one else saw them eating snakes. They had the right to be snake eaters if they wanted to but for some good reason, known to themselves, they thought it *not wise to eat snakes*. To be a snake eater and *to eat snakes*, you know, are entirely different things. You are a snake eater if you take that attitude toward snakes, whether you eat them or not—a snake eater with a diagonal. And in this case the diagonal takes in the whole farm.

So, friends, there are good and wise reasons why, although there are certain inalienable rights that we claim as our own, we should not practice some of those privileges that we feel to be ours. And the reason is that, since we all live more or less closely associated with God and our fellow men, our personal possessions and personal privileges and personal rights have all come to us with a conditioning diagonal. And there is such a thing as losing the whole farm by trying to keep the road out.

It is an arrangement that has to be, and God who gave us our rights and liberties for our blessing, also put the diagonal there for our blessing; and he is poor indeed who has never found the footprint of man on his land and who has never met a fellow man half way.

Oh surely there is such a thing as the path that cuts across lots for boys, there is just as surely such a thing as *the diagonal of personal liberty* for men and nations.

We Need Harmony in Government

BY THOMAS L. COMSTOCK

After all, it was the expected which happened at the Democratic Convention. John W. Davis of West Virginia was nominated for the Presidency. The Roman Catholic church, with such fragmentary aid as it could procure from different parts of the country, was utterly unable to put over Al Smith, though it was strong enough and virulent enough to prevent the nomination of William Gibbs McAdoo. When 102 ballots had been taken in vain, when the delegates, worn and wearied, could no longer support either the financial or the physical strain, when some of the minor favorite sons found that their chance had vanished or, rather, had never been; there was a tidal wave to Davis on the 103rd ballot.

And, after this expected had happened, a most unexpected thing occurred. Charles W. Bryan of Nebraska, Governor of that state and a brother of William J. Bryan, was nominated for the Vice-Presidency.

It is seldom, indeed, that such a sensible result comes out of such a wild and senseless scramble. The Democracy was unusually shrewd. In putting at the head of its ticket, John W. Davis, an attorney of the big interests, the personal attorney of J. P. Morgan, and regarded by the mass of people in this country as an ultra-conservative, the party had deprived itself of its greatest argument of prejudice against the other party. But, by the choice of the radical Charles W. Bryan for the other place on the ticket, the party makes an appeal to all the liberal or progressive or radical elements, not only within the Democracy itself, but in the various blocs and

groups and scattered lots of independent or class voters.

The intelligent independent may take comfort in the assurance that the country would be safe under Coolidge and Dawes, and equally safe under Davis and Bryan.

Each ticket represents a robust and conscientious Americanism.

There may be some differences in policies between the Democratic John W. Davis and the Republican Calvin Coolidge; but these differences in policies are not vital. With either man at the head of the Government, we shall have an honest administration—the maintenance of the honor of the United States at home, and the dignity of the United States abroad; and we shall have a safely progressive administration if Congress will permit. That big IF is my anxiety.

From my viewpoint, there is not so very much to choose between Davis and Coolidge, when one considers their individual qualifications for the Presidency. But there might be a great deal to choose, if one could only know what would be the complexion of Congress.

The Davis Presidency, with a Republican Congress, would be a calamity equaled only by a Coolidge Presidency, with a Democratic Congress—or a recalcitrant Republican Congress.

I know this may sound heretical to my political friends, most of whom are intensely partisan on the one side or the other. But I have a firm faith that this country will be better served, if the Presidency and the Congress shall all go to the Democratic party unless all can go to the Republican

party. And the obverse proposition is true.

We have had some years of tragedy in our economic affairs and in our social progress, because of the antagonism of Congress to the presidential policies.

Be a leader never so great—if he were Lincoln, Roosevelt, Cleveland and Wilson, all rolled into one—his administration would be to some extent a failure, if he had to fight Congress at every step of his long four years.

I believe in prayer in our political affairs, as much as in any other concern in our lives; and I shall pray that, if it be the will of our Lord, the next election will give to us an assurance of composure, by the election of a President and a Congress whose purposes can be harmonized for the good of this nation and of the world.

OIL BUBBLES UP AGAIN

Editor, THE CHRISTIAN STATESMAN:

Referring to an article by Mr. Mason, in the July number of THE CHRISTIAN STATESMAN, on page 30, I enclose a booklet giving the facts about the oil scandal. There are two principles that control the public mind; one is sentiment and the other is reason. Mr. Mason is evidently controlled by the former.

I would refer you to the statement of Roosevelt, Assistant Secretary of the Navy, who carried the lease to the President. Quoting his words, "The President said he would sign the lease transferring the control of the Navy reserve oil to the Interior Department, and assume all responsibility for doing so. Mr. Mason would have you believe that the President was the lamb to be sacrificed. Reason has asserted itself. This article would be acceptable as political propaganda in a partisan publication, but questionable elsewhere.

Yours,

A. T. McCampbell, Ada, Ohio.

LOYAL PROTESTANTS

Since our last issue, the following people have signed the Protestant coupon (Page 49, this issue) and have thus endorsed Protestant unification.

Etta M. Noel, Melbourne, Fla.
 Josie A. Shew, Miami, Fla.
 Lela L. Shew, Miami, Fla.
 Phyllis Thurman, Rockford, Ill.
 John W. Anty, Lawrence, Mass.
 J. L. Blackwood, South Lyon, Mich.
 Mrs. Nellie Noble, Saginaw, Mich.
 Madeline Noble, Saginaw, Mich.
 C. T. Moore, Ypsilanti, Mich.
 E. Matthews, Detroit, Mich.
 Geo. L. Matthews, Detroit, Mich.
 Julian Cummings, Detroit, Mich.
 Nat C. Wright, Detroit, Mich.
 Katherine C. Wright, Detroit, Mich.
 Sarah E. McCulloch, Detroit, Mich.
 Catherine McCulloch, Detroit, Mich.
 Clarence Wright, Poughkeepsie, N. Y.
 J. A. Stewart, E. Liverpool, O.
 Frank McCann, Marietta, O.
 Margaret McCann, Marietta, O.
 Mrs. W. B. Neigh, Cleveland, O.
 Emma Zornow, Cleveland, O.
 Mrs. Lena Parsons, Bridgeport, O.
 Fred E. Hamilton, Carnegie, Pa.
 Mrs. Sarah Perry, Mars, Pa.
 Mrs. F. J. Zelbach, Zelienople, Pa.
 B. Budd Cannon, Milton, Pa.
 Arthur S. Marthens, Turtle Creek, Pa.
 Mrs. S. Slater, Evansville, Wis.
 Laura Crawford, Evansville, Wis.
 Mary Yarwood, Evansville, Wis.
 Burr Slater, Evansville, Wis.
 Julia Wichern, Evansville, Wis.
 Jean Smith, Evansville, Wis.
 F. M. South, Beloit, Wis.
 Mrs. Amelia T. Morrison, Evansville, Wis.
 Mrs. George I. Lebo, Harrisburg, Pa.
 Miss Mary Brodbeck, Harrisburg, Pa.
 Mrs. E. E. Landis, Harrisburg, Pa.
 Mrs. Coner, Harrisburg, Pa.
 Mrs. J. E. Williams, Harrisburg, Pa.
 Mrs. Wm. B. Hamilton, Harrisburg, Pa.
 E. C. Doyle, Harrisburg, Pa.
 Mabel Doyle, Harrisburg, Pa.

CURRENT NOTES AND OPINION

EVERLASTING TRUTH AND "THE PRESENT TRUTH"

Under the title, "Growing Movement Would Quench Religious Freedom," a periodical called *The Present Truth*, published at Washington, D. C., makes an attack upon various organizations in this country, which seek to establish religion in the life of the nation itself. Among the movements named in this abusive article, are The National Reform Association, the Woman's Christian Temperance Union and the Lord's Day Alliance.

An American citizen and Christian minister, J. L. Vance, D.D., of Rock Island, Ill., has written to *The Present Truth*, under date of July 4, 1924:

On my return from an absence of two weeks, and from a journey which took me into New England and through New York City during the Democratic Convention, an experience rich in opportunity to observe and meditate as a patriotic American and, I trust, as an intelligent beneficiary of the Christian civilization which is our common heritage, I find, in a huge stack of mail, a copy of your publication of the issue of No. 97, in Vol. V.

I have read it in its entirety with a pathetic sort of interest. I am 58 years old and have made it the aim of my life to render unto Caesar the things that are Caesar's, and to God the things that are God's.

It is hard for me to realize, or believe, that sincere and rational men could put down in black and white, such a medley of misunderstanding, misrepresentation, and contradictions. You surely do not imagine that you deceive anybody—even yourselves—when you solemnly quote Scripture, both to deny and to affirm. You cannot fool me, by saying that you are going to insure me my liberty by robbing me of my rights. And you cannot illuminate perplexing Bible passages, by printing them with the implication that they are perfectly

clear and relevant.

No person who knows me and my lifelong service to Church and State, would think of supplying me with such reading matter as this for a steady diet, "upon pre-paid order."

The individuals and organizations whose well-known characters are travestied, in the articles to which you give publicity in this number of June 1st, 1924, are all perfectly familiar to me—they are part of the larger world in which I live and think and work. You cannot tell me anything about any of them that is of public interest and concern, that I do not already know.

What sort of souls have you fellows got, anyhow, as men, Americans and Christians? The spirit of Independence Day is on me. Surely you gentlemen are good scouts! This day and other national holidays are made free by custom and law, for the common good and the enjoyment of all. No one is compelled to keep the day, in other mood than that of his own heart's prompting. Is any one's freedom invaded by such a liberty? NO.

Now, be consistent and honest. You know as well as I do that no *Reformer*, either individual or organization—and you refer to both with wholly unmerited contempt—has ever sought anything in Sabbath legislation, but a common and entire freedom to use one rest day in seven, each in his own way for his own good. This boon for all citizens alike.

All your bunk about union of Church and State is beside the mark, and pulls the wool over few eyes—not even more than one of your own.

Use your paper and ink to a better purpose.

After the answer of our friend, Dr. Vance, it may seem unnecessary to comment further upon the article in *The Present Truth*.

But there is an admission in the article, which must not be overlooked.

The Present Truth says that, for a number of years, The National Reform Association stood practically

alone, in the advocacy of the principle of governmental recognition of the Christian religion. Then it goes on to deplore, that the Woman's Christian Temperance Union and other organizations have come to an acceptance of this doctrine.

We take heart. When the alliance upon this basic principle, of high Christian forces in this country, is becoming so alarming to the enemies of truth, that they have to recognize the spread of the doctrine and the growth of power of Christian forces united for our Lord; there is reason for congratulation by the followers of our King.

Sixty-one years ago, The National Reform Association was a mere handful. Its doctrine was little understood and less accepted.

To-day, The National Reform Association numbers among its sustaining people, some hundreds of thousands of Christian citizens; and other organizations are associating the National Reform principle with their work for God and country.

The Present Truth omitted one significant thing, in its denunciation of the forces which are allied for God. It failed to state that two political parties are in the field this year, both standing upon the basic doctrine that this is a Christian nation and that its fundamental law ought to acknowledge Christ as the King and the lawgiver.

Verily, the Lord's host has grown.

In the library of the theological school of Harvard University are more than two thousand books dealing with the life and letters of the Apostle Paul.

The Senate has approved the proposed amendment to the Constitution empowering the Federal Government to limit, regulate or prohibit the labor of children under eighteen years of age. Before the amendment can finally be adopted, it must receive the ratification of three-fourths of the states.

MORMONS CLAIM RELATIONSHIP TO DAWES

Perhaps the most interesting genealogical item connected with the pedigrees of the Republican nominees for President and Vice-President, at least to Utah readers, is the interesting fact that General Charles Gates Dawes is not only of New England birth, but is also related on his mother's side to two Mormon families—the Prophet Joseph Smith and the late Elder Jacob Gates, of the First Seven Presidents of Seventies. —*Deseret Evening News*, Salt Lake City. [Official organ of the Mormon church.]

The foregoing paragraph appeared in the genealogical department of the Mormon church organ, published at Salt Lake, in one of its July issues.

It is the practice of the Mormon church, through this department of genealogy, to connect itself with all the important families in America. It traces back, through known and through unknown channels, to the most distinguished names; and thus sets a claim of superiority of blood and character for its people.

No evidence that will be satisfactory to a reasoning mind is given in the genealogical data printed in the *Deseret News*, to support the statement that General Charles Gates Dawes is related, through his forebears, to the family of Joseph Smith.

But the assumption is very gratifying to Mormon pride.

Just what General Charles Dawes will say about the matter one may very well imagine. Probably he will name his two sisters, Helen, Maria.

During the World War 200,000 Czechs left the Roman Catholic church to become Protestants.

The interest on our national debt approximates \$940,000,000 annually. If the present rate of reduction continues, the total indebtedness will be wiped out by 1952.

INDUSTRY AND INSPIRATION

[From an address by Mr. W. S. Horner of Pittsburgh, Pa., before the Second Annual Meeting of Sheet Steel Executives, at White Sulphur Springs, West Virginia.]

No sound theory of human life can ever deny to a man, just compensation for service rendered—and that service may be of a material nature and, so far as possible, should be removed from wild and uncertain fluctuations, and should proceed toward the stabilizing of the whole productive and distributive process. This involves a change—not so much in the content of our method, as in the attitude of every worker in the process, whether the man labors with his hands, his head, or his money; but, having introduced such a change of attitude, and the general use and acceptance of the term “compensation” for services rendered, we would find the irritative, destructive, and divisive tendencies of society disappearing. A blessed stability, for which we long, and toward which every high-minded man is working, would be brought to pass, and we would discover that “brotherhood in industry” was no longer a dream of the poets, but that it had become a reality among men.

Our goal, gentlemen, is, after all, not the production of so much steel each year—that is merely a means to an end. Is it not rather that we may help in the advancement of the human race? We are workers together in the great Kingdom of Humanity. We refuse to be rated or measured by the tonnage of the year, by improved methods of production, by the amount of compensation we may receive or which others may receive through our efforts. We ask to be measured by the fact of our contribution to the forward movement of the human family.

If the Fatherhood of God is to be something more than a dream of seers,

the brotherhood of men something greater than a figure of speech, the democracy of method and ideal something other than a beautiful phrase, then, gentlemen, we must not only study the laws of sound economics, but, with all the courage of a prophet of old, must seek to apply, year by year, the principles that we have discovered, to the process of life in which we are engaged.

Our principal concern, therefore, is, after all, a willingness to abide by laws—not only laws enacted by a body of men, but laws that are fundamental to the proper conduct of business and society, the right order of human life and the proper utilization of human energy. We are responsible not only to each other, and to those who are associated with us in mill and shop, not only to society as a whole, but are we not equally responsible to Almighty God, Who has invested so much creative energy in each one of us, and has inspired the race thus far toward a destination of truth, justice, and brotherhood?

THE WITNESS BEARERS

The Witness Bearing Committee of the Reformed Presbyterian Church of America gives fourteen reasons for the proposed Christian amendment to the Constitution of the United States.

They are here presented and are commended to the attention of every reader of this magazine.

1. To give the Lord Jesus the *supreme place* in national life and in “the supreme law of the land; to have the American people acknowledge that Jesus is King.
2. To give a real basis to the claim that this is a *Christian Nation*.
3. To show our gratitude to Him who has made and kept us a *nation*.
4. To declare to all those holding office that the American People desire to have a *Christian Government*.
5. To place all Christian laws, institutions and usages in this country on an

undeniable legal basis in the fundamental law of the land.

6. To strengthen our Government by bringing it into line with the *divine government*, securing obedience for conscience' sake.

7. To safeguard our *freedom* by limiting obedience to the requirements of the law of Christ.

8. To set forth Christ as the *Founder of true Democracy*, a Democracy of service to all.

9. To give both the Government and the Church a Christian basis, as divine institutions with distinct functions, *separate from each other*.

10. To insure the tolerance and protection, characteristic of true Christianity, to *people of different beliefs*, as long as their outward acts are not contrary to Christian morality.

11. To give support to every moral and righteous cause which may arise in political life.

12. To show the nations of the world that the *blessings of liberty* which we enjoy, are the *fruit of the religion of Jesus Christ*, a religion which alone can produce the moral character that will make free institutions strong and enduring.

13. To seek *permanent peace* by obeying the Prince of Peace.

14. To fit the United States for *leadership among the nations*.

As a memorial to Professor George Lincoln Goodale, professor of natural history at the University, Harvard has received an anonymous gift of \$100,000 for botanical work.

There has been placed in the West End Presbyterian Church, New York (Rev. Edwin Keigwin, Pastor) a bronze tablet inscribed "We believe that business principles should conform to the teachings of Christ." Before the tablet was made, Dr. Keigwin communicated with many prominent business men asking if they thought that the teachings of Jesus would solve our social, industrial, and political problems. The replies were affirmative and were written with evident depth of feeling.

TRUE WORDS FROM DR. TRUEBLOOD

[From a sermon by the Rev. C. Herman Trueblood, Thomasville, North Carolina.]

The most menacing character in this republic today, is the man whose abnormal "broad-mindedness" has become so pronounced that he now seeks to turn his individual American freedom into an axe, with which to destroy every fence of law and morality that happens to cross the pathway of his beastly appetite and his greed for unholy gain.

America wants to be a friend to every well-wishing new comer from across the seas, but all foreigners who find American freedom too restricted to suit their old world taste, should pack up and pull out. The United States has just about saved Europe from starvation. Let oversea fortune hunters therefore be decent enough either to respect our flag, obey our laws, support our institutions; or to go back where they came from. Uncle Sam is not a mere Santa Claus, to stuff Europe's stocking with charity; only to have, in return, his own Government destroyed by the very hands that he has filled with bread. This country has had enough of hyphenated Americans, who look upon our shores, either as the end of a rainbow with a bag of gold attached; or as a fertile field in which to sow the seed of anarchy. With all our ills and shortcomings, we can well afford to dispense with Old World experts and lecturers who seek to teach us the science of government. In the name of common sense, let would-be teachers from abroad set their own political house in order, before undertaking to reform America.

During the last year, the Girls Service League of America helped 3,670 girls who were in need of guidance or assistance in the city of New York.

PROTESTANT LAYMEN CALLED TO ACTION

*H. E. Woolever, Editor The National
Methodist Press. In the Central
Christian Advocate*

In the current magazines are published some thought provoking articles and from the press in recent months have appeared a number of books setting forth various ideas as to the origin of this Government and the relation of religious organization to it. Also, the discussion of two important legislative measures, one dealing with the question of immigration and the other with education, are before Congress and the discussions in committees have brought prominently to the fore the prominence of the Roman Catholic church in legislative matters. In fact, in dealing with these bills, the activity of the Roman church has been such as to stir tremendously many of the political patriotic organizations. It is not to be wondered at that the question has arisen as to why the Protestant church does not provide some organized means of expressing the will and public opinion found in its widely scattered constituency, as an aid to the national representatives.

The fact is that the old Roman church practice of making the church supreme authority over temporal matters became so repugnant to Americans, that the Protestant church has so entirely divorced itself from governmental affairs that great evils have resulted, and the democratic principle has been seriously handicapped in its expression. When a church develops and fosters the spirit and enlightenment which produces a democracy such as this, the church has a responsibility in sustaining such a political system. That the United States is a development of the Protestant ideals is a fact that the re-writing of history can never obliterate, and need not be reviewed here further than to quote two general authorities.

John Fiske, in his "American Political Ideas," declares: "American history does not begin with the Declaration of Independence or even with the settlement of Jamestown and Plymouth, but it descends in unbroken continuity from the days when Arminius, in the forests of Northern Germany, successfully defied the might of Imperial Rome." Coming down through the Reformation we find the more immediate source of this democratic government. Greene, the eminent English historian, says that in the Age of Elizabeth, England became a country of one book and that book the Bible. When the people took that Book into their hands, the right of personal judgment in the matters of religion became established and from this was derived the principle of personal judgment in the matters of government. In these great Protestant developments, you find the genesis of this Republic.

* * * * *

Out of all proportion to its local and national membership has the Hierarchy of the United States concentrated its activities and exercised its power in Washington. This organization which is agent of its supreme head, the pontiff at Rome, controls administrative affairs in the Federal district to an extent that is almost complete. They have made Washington their great educational center, having established five large educational institutions on the Heights of Washington, one of which is represented by eleven splendidly housed colleges, whereas not a single Protestant denomination has a great institution functioning in that city. However, it is hoped that the day is not far off when the American University, with its fine campus and splendidly projected program, may enter upon its proposed career.

The Romanist church has further shown its sagacity by establishing in Washington the headquarters of its national activities. Five years ago, the

Hierarchy established a National Catholic Welfare Council in Washington. It occupies two fine buildings, where are housed the various, well organized and ably led departments, viz: Administration, Education, Law and Legislation, Social Action, Press and Publicity, and Lay Activities, including the National Council of Catholic Men. All of these branches are so manned as to act effectively upon the Government and exercise a marked influence upon every piece of legislation which this church may favor or disapprove. With their extensive press service, they are able quickly to reach the people who may react through these organizations so strategically located.

Through these closely organized agencies, control over the employment in many divisions of the Government has been largely attained. In a number of government offices, it is reported that the most necessary credential for employment is the O. K. of a Roman Catholic priest. Bishop Edward J. Hanna, as head of the National Catholic Welfare Council, looks ahead and prepares his people for effective action. He said in a recent report: "Many of our own seek positions in public service; many more should do so for the sake of Catholic well-being. If the proposed Department of Public Welfare is created by Congress and the President, the good ordering of it will depend not so much on legislation, as on the personnel administering it."

* * * * *

These facts are given not as a matter of prejudice but rather to enlighten Protestant people concerning movements carried on by and well known to the Roman Catholics. These facts are referred to simply to raise the question as to the responsibility of the American church, and the dangers which the activities of the Roman church present to the functioning of the democratic government.

The fact that the Roman Catholics

are at variance with the thought and institutions of this country is seen quite clearly in recent events. While this nation is choosing its forthcoming presidential candidates by primary elections, permitting the most remote voter to express his will, the Roman pontiff, the sovereign of the papal dominions, residing in a far country, appointed and set aside in the most autocratic manner, two princes sworn to carry out his will and chosen to rule over his subjects in these United States. You have here the antithesis of governmental expression—absolute monarchy of the most intense type, appointing rulers over a people in a representative democracy. No American church in this day could maintain itself on such a principle, as the majority of the American people are ardent in their stand for democracy.

* * * * *

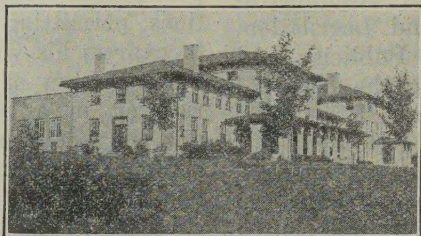
No wonder, with such an attitude toward Government, Theodore Roosevelt, who knew better than most of us the policy of this church, said, "The Catholic church is in no way suited to this country and can never have any great permanent growth except through immigration, for its thought is Latin and entirely at variance with the dominant thought of our country and institutions."

Professor Benjamin S. Winchester of Yale University, who has made a thorough study of educational conditions in America, in his book entitled, "Religious Education and Democracy," makes this summary: "We have seen why this country must largely depend upon the Protestant churches as possessing in pre-eminent degree those qualities necessary for building up the ideals of freedom, and for expressing and extending the freedom of the faith. This does not imply disparagement of other churches, still less is it an endorsement of intolerance and sectarianism. The fact remains that the influence of the Jewish church is naturally

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limited to its own constituency, and that the genius of the Roman Catholic church is autocratic, not democratic. The strength of the Protestant churches lies in their freedom to discover, to appropriate, and to disseminate truth; while their apparent weakness lies in their divisions, these are likewise an expression of their freedom. The question is, in view of the present critical situation in America in democracy and in world relationships, can the Church find such a basis of common, co-operative effort as shall enable them effectively to teach the faith which is both Christian and democratic, and thus to

discharge to the full their responsibility?"

Our answer to the crisis and the challenge of this hour is the formation of a great National League of Protestant Men, an organization so broad and tolerant as to include all men who believe in the Protestant ideals of life and democracy.

A league of this character would give opportunity for expression in a straightforward and democratic manner to thousands of men who now join with doubtful and fantastic organizations in an effort to express their Americanism and protect their rights. Not alone in legislative matters but in the nationwide movement of education, Americanism, the training of youth, and in a multitude of ways, should such an organization render service now decidedly needed.

We believe from developments in the national capital and the present urge which is evident throughout the nation, that the hour has arrived when the Protestant denominations should give serious consideration to the inauguration of a National League of the Protestant men of this land.

AT THE BIG DESK

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Anyway, Read It Through Again
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We are not leaning upon our own understanding in this. This is the opinion being voiced to us each month, by hosts of readers new and old. It will be yours, for we have confidence in your good judgment, gentle reader. A prominent judge writes that the denominational monthly does not contain so much valuable matter.

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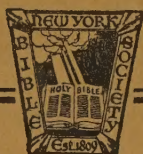
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